The Missionary Herald

VOLUME CVI JANUARY 1910 NUMBER 1

"THE TWO MILLION DOLLAR CAMPAIGN"

THE readers of the *Missionary Herald* will see the words in this heading often in the next six months, and ought to know exactly what they mean.

The expression stands for an endeavor which will be made to lift the gifts from living donors to our seven national societies from the present mark, somewhere around a million and a half, to two millions of dollars this year.

A large objective, you say! Even so, but not large enough in view of the tremendous demands upon our societies.

Some special reasons why the effort is timely: —

(1) It is the centennial year of our oldest Board, distinguished as being the first Foreign Missionary Board in the United States.

(2) The Apportionment Plan, which calls for this two million dollars from living donors, has been now widely accepted through the splendid work of an army of people from the Advisory Committee of the National Council, down through the committees of state and local associations to the individual churches.

(3) Our societies are all out of debt, and there is a perfectly clear field for this advance.

(4) It is a great missionary year. The national campaign of the Laymen's Missionary Movement is stirring men everywhere as never before in the history of our country. Thousands of men are catching a vision of the possibilities of their own lives in the extension of the kingdom. As Congregationalists we should reap our share of the benefits of this great inspirational campaign in seventy-five of the principal cities of our country.

(5) The National Council meets in October in Boston. It will be a good time to set the mark higher.

(6) The Congregational Brotherhood at its convention in Minneapolis suggested that the seven national societies co-operate with it in the formation of a committee of one hundred laymen to assist the Advisory Committee of the National Council and the state and local committees on apportionment in their task so splendidly begun. This committee has been appointed, but all its members have not yet replied. The list will be published next month. It should be clearly understood that this committee will be auxiliary to the state and local apportionment committees.

The temporary Executive Committee charged with completing the organization of the Committee of One Hundred is as follows: —

JAMES G. CANNON, New York
WILLIAM H. LEWIS, Seattle
LUCIEN C. WARNER, New York
CHARLES A. HULL, Brooklyn
T. C. MACMILLAN, Chicago
WILLIAM W. MILLS, Marietta, O.
J. CONVERSE GRAY, Boston
EDWARD H. PITKIN, Chicago
WILLIAM E. SWEET, Denver
CHARLES H. RUTAN, Boston
JOHN B. SLEMAN, JR., Washington, D. C.

Anno Domini 1910. A. B. C. F. M. 100

THE figures 1910 mark for the American Board its century milestone. Already the nearness of it is awakening interest and giving shape to projects and undertakings for making it an eventful occasion in modern missionary history. It is not so much a goal to be reached as a new gateway opening upon a broader highway for more expeditious journeying. In the plans already well under way for the centennial year, it figures, not as a destination for safe and successful arrival, but as a junction point from which better facilities may be had for journeying on.

Some Waymarks of the Centennial Year

A FEW things in particular can be readily instanced as highly important for giving this character to the centennial year. For one thing a new figure is called for in the notation of total treasury receipts. For some eighty years it has taken six figures before the decimal point to make up that footing. The time has come now to carry it out to the seventh figure. From the hundred thousand dollar stairway up through more than three-fourths of a century it is only a short step further to the million dollar landing. That this step should be taken in the centennial year is most timely.

More Subscribers for the Missionary Herald

ANOTHER important numerical waymark of the year is a 20,000 subscription list for the *Missionary Herald*. This will not be a new record, for a generation ago the *Herald* reached a maximum of 30,000 subscribers. That lost ground ought to be more than recovered in the first decade of the new century. A subscription list of 20,000 in 1910, a gain of 6,500, will be a good start in that direction.

Two Million Dollars' Educational Endowment

ONE of the most obvious and substantial results of a century's mission work in foreign lands is the institutions of Christian learning which have sprung up and flourished in the fields. They are no longer in the experimental stage. The necessity for them as an arm of effective missionary service is fully demonstrated. Their claim to perpetuity is substantiated. Under the fostering care of the American Board a full score of schools ranking in the academic and collegiate grades have reached the point where permanent endowment for their maintenance is needed to take the place of temporary appropriation from the regular funds of the Board. The advantage of this would be not only educational, but would intensify and extend the more strictly religious ministry of the missions. Accordingly the centennial year is to be signalized by measures for securing an aggregate endowment of two million dollars for these twenty schools. Already Anatolia College has come into a legacy of $50,000 from the will of Mr. John Stewart Kennedy, a Presbyterian. This may well stimulate our Congregational people of wealth to see that the nineteen other similar missionary institutions be equally provided for during the centennial year.

Our Almanac for the Centennial Year

THE first distinctly centennial publication of the American Board is its Almanac of Missions for 1910. This completes a quarter century through which that missionary annual has continued to serve its peculiar and increasingly valued purpose. This centennial number exceeds all previous issues both in attractiveness of form and wealth of contents. Orders for it have come in earlier and in larger numbers than ever before, and are being promptly filled. There is still time for pastors and missionary committees who have delayed sending their orders to get the Almanac distributed among their people by New Year's, if they will apply for it at once. Even if it does not get to them until 1910 is begun, it lasts through the year and will do good service wherever it goes. All readers of this who may not be familiar with the Almanac are urged to make a trial of it for the centennial year.

Missionary Information Made Attractive

THE year 1910 marks a long advance step in missionary education for our Sunday schools. After some years of conferences, conventions, and the accumulated suggestions, the International Lessons for the first time give graded courses, each grade adapted to the age of its scholars. These graded lessons are supplemented by material for missionary illustration or the study of a missionary biography in connection with the lesson.

For the work in elementary and junior grades there are several booklets, suggesting attractive courses of work, such as the "Indian Village," with its background of yellow sunset, its tepees and interesting looking papooses, the "Japanese Village," with the story of the two children brought up in the Japanese home, or the "African Kraal," with its interesting missionary information.

Our Congregational Mission Programs

OUR own Board offers a group of programs issued by Mr. Hicks while Educational Secretary, and also the red pamphlet, "Daybreak in Turkey," prepared by Secretary D. Brewer Eddy. This applies the mission study class method to the missionary meeting of our young people. The charts, outline maps, and other novelties, the informal debate upon a striking theme, such as, "*Resolved*, That I had rather be a good Mohammedan than a poor Christian," the "dramatic monologue" given by a girl draped in a sheet to imitate a Turkish woman crying for help from her American sisters, the "guessing contest" as to population, number of missionaries, and other statistics of mission fields, all these will be as useful for stirring interest, as in the study class.

But the finest of programs in the missionary meetings cannot be a substitute for the study class. That is still needed to prepare leaders among young people. The class does intensive work for the few. Extensive work for the many is needed in addition.

Missionary Programs

MUCH gray matter is going into the preparation of modern missionary programs for children. All denominations are getting out their series. Our educational department recently issued one on "Turkey Today and Tomorrow," for which letters of missionaries and leaflets are sent upon request. Suggestive programs on the life of Paton, Hamlin, Livingstone, are available. Miss Hubbard, in "Under Marching Orders," has produced an attractive biography of Mrs. Gamewell, of Peking. Manuals of methods devote chapters to the suggestion of possible courses, and yet thousands of Sunday schools plod on in the same old routine, missing all this new and attractive material that could be used to modernize and inspirit the work done for the boys and girls.

As a new year's resolution for every superintendent and teacher in our 7,000 schools, this is proposed: "That in 1910 I will be up with the procession by adopting the best of these suggestive plans and by bringing the children of class or school into touch with these modern Acts of the Apostles." Of course, if you don't know what plans to adopt, then write the Educational Secretary. That is what he is here for.

World-Wide Week of Prayer

AMONG the several Weeks of Prayer which now have place in the calendar the precedence both in time and general observance still belongs to the one arranged by the Evangelical Alliance for the first full week in January. The usual earnest invitation for the united participation in this observance by evangelical Christendom throughout the world has been issued, with a list of topics for the meetings. Special emphasis is put upon worship and the "Unity of the Spirit" in the life of the church. National and other public interests, the family and educational institutions, share with foreign missions and home missions the place of prominence as subjects for which concerted prayer is requested.

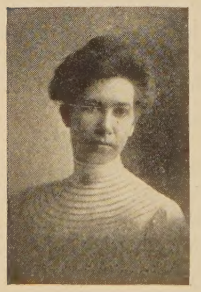
An Appreciation and Some Good Advice

In affixing his signature to a recent letter of business with the American Board, Mr. Bernard C. Steiner, librarian of the Enoch Pratt Free Library of Baltimore, added in autograph some sentences of appreciation, together with a bit of good advice. He declared his readiness to certify as to the value of the *Missionary Herald*, "the only one which I read from cover to cover." In a visit to Mexico last summer Mr. Steiner had made the acquaintance of our missionaries, Messrs. Howland and Eaton, whom he pronounces "two superb men," and advises the Board to re-enforce them at once.

The Death of Miss Alice U. Hall

In the *Herald* for December, 1904, the departure of Miss Alice U. Hall for China and the Foochow Mission was announced. It is now our sad duty to report her death at Foochow, October 18, after nearly five years of devoted service, for which she was well fitted.

Miss Hall was born in Chicago, in 1873, and was graduated from Mt. Holyoke College in 1895. After three years of teaching she took a year of post-graduate study at Oberlin, receiving the degree of M.A. She sailed from San Francisco, October 25, and at once gave herself to the study of the language, while laboring with Miss Newton at Foochow. On account of the paucity of laborers, during the past year she has shared with Miss Perkins in the care of the girls' school at Diong-loh. While there she was attacked by the disease which proved fatal. For better medical attention she was taken in the house boat and by carriers to Foochow, where, as Miss Perkins says, "she had every care that love and skill could give." For some days recovery was confidently looked for, but a change for the worse took place and the end came. Miss Perkins writes, "The departure of no other worker could leave such a vacancy."



The funeral service was held at Foochow, and later a memorial service by the Chinese at Diong-loh, lasting for two hours and attended by native preachers and Bible-women from five miles around, who paid many tributes to Miss Hall's love and earnest zeal. When all the *literati* had spoken, the cook brought by Miss Hall from Foochow said she had taught him when an idolater to read his Bible and worship the true God. The teachers had spoken of her kindness to them, and he wanted to say she was just as good to her servants.

The loss of this laborer is very keenly felt by all the mission. The church at Diong-loh has sent a communication to the Woman's Board signed by its pastor, six preachers, five teachers, and five Bible-women, recognizing the value of Miss Hall's services and beseeching that other laborers may be sent to fill her place and other places that are needing help. Who will respond to these appeals "and be baptized for the dead"?

Facing Death by Starvation

The call for funds to relieve the destitute and starving survivors of massacre in Central Turkey has not yet been at all sufficiently met. With the rigors of winter now upon them, thousands of these stricken people are facing actual starvation and will perish from hunger and cold unless prompt additional help be sent them from this country and Europe. Dr. Christie, the Grand Old Man of Tarsus, is now in Great Britain soliciting contributions for this purpose. The International Relief Committee, under patronage of the Sultan, sends out a fresh appeal signed by Mr. W. W. Peet, which concludes with these urgent words:—

"In order to save these thousands of human lives, the majority being helpless women and children, we must have in hand at once the sum of $65,000.

For the destitute people of Cilicia it is now a question of life and death, and we call on all who read this appeal to come to the rescue."

Contributions sent to F. H. Wiggin, 14 Beacon Street, Boston, will be forwarded directly to Mr. Peet.

The Martyrs of Cilicia

IT is common consensus that the height of impressiveness at the recent Minneapolis meeting was reached on the first afternoon, when review of the mission fields of Turkey culminated in a memorial service to the two American missionaries and the score or more of native preachers and teachers who were slain in the awful April massacres of Central Turkey. The brief, select words spoken on that occasion by Dr. J. E. Merrill, as he discriminatingly characterized each of the martyred men in a few sentences, and by Rev. M. G. Papazian in his tender tribute to them as a devoted company in the noble army of martyrs have been assembled in a little eight-page pamphlet for free distribution to all who may desire them for reading or preservation. Copies will be sent in answer to all requests for them while the edition lasts.

Good Ground for Elation

IN acknowledging the Treasurer's certificate for a conditional donation, a gentleman recently gave this expression to his feeling of satisfaction about it: "Your favor of the 7th of October, containing my certificate for the conditional gift of $4,000, is received. I am much elated over the transaction, for I am most happy in making the gift. I have not received such satisfaction over any matter in a long time. Now the money is safe and no danger of any litigation. The Lord's work is sure to have it ultimately, so far as we can see. There is another aspect of the matter which is not small. I shall have no trouble or anxiety over the sum. I am relieved of all care and can give my attention to spiritual matters. I praise the Lord for that. When I was sick a few months ago and thought I might die, it worried me to think that this matter was not yet arranged, and perhaps the Lord's work might not get the money. So you can imagine how happy I now feel."

Many other people might make themselves happy in the same way: in finding relief from anxiety and risk in the care of their property; in the assurance of a regular income so long as it is needed, and also in the certainty that what they thus give will ultimately go without reduction into the Lord's work. This plan of conditional donations is meeting with universal approval. Send to the Treasurer of the Board, Frank H. Wiggin, for details about it.

A New Scale of Missionary Giving

THE will of Mr. John Stewart Kennedy, recently made public, means far more than the distribution of several millions of dollars to broad benevolent uses. It is at the same time a disclosure of deep and broad principles for the guidance of other wealthy people in making distribution of their abundance. The vast estate that Mr. Kennedy had amassed is not more remarkable than the breadth and clearness of vision shown in his choice of objects to which to devote it. He showed no partiality. He was widely generous to educational institutions and equally so to missions, giving to foreign and home boards the place that belongs to them, side by side. He was splendidly loyal to his own denomination, without overlooking worthy objects outside of it. His large bequests directly to the mission boards of his own church is notice served upon people of large means in every denomination that the hour has struck when support of mission work has passed from the hand to mouth stage into that of farsighted and stable financing. That two of our own mission institutions were named as legatees in this broad gauge testament, Anatolia College for $50,000 and the International College in Smyrna for $10,000, gives us occasion for special gratitude, as does also the fact that Robert College is provided with an endowment commensurate with its other facilities.

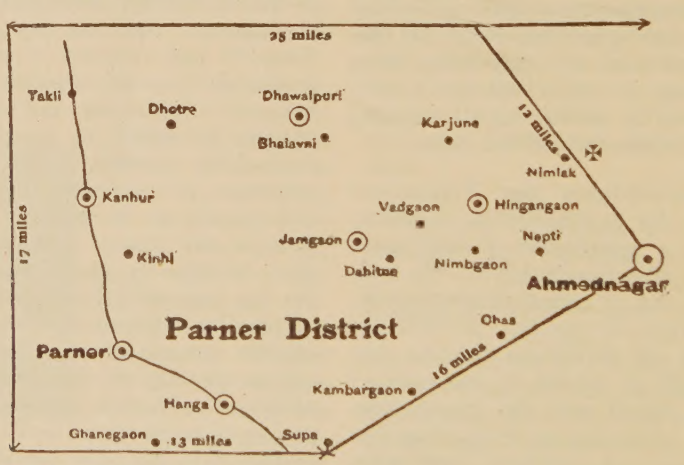
HOW ONE CHURCH BECAME INTERESTED IN FOREIGN MISSIONS

By RAYMOND CALKINS, D.D.

THE question was how to arouse the general interest and to secure the general co-operation of the whole congregation in foreign missions. The question is not new, but the way we came to answer it may be. Dr. Robert A. Hume was on furlough at the time, and he came to us for an address. That evening the plan was formulated, which he believes in some respects to be unique. It is at his request that the story of it is written.

Our church agreed to become responsible for one of the districts of that portion of the Marathi Mission which is under the superintendency of Dr. Hume. That district was to become our foreign missionary parish. We were to seek to operate that parish abroad, just as we were seeking to operate our parish at home. We were to take the same interest in the churches, schools, teachers, and scholars in that district that we took in the church, school, workers, and children at home. Reports and letters were to be sent to us, and we in turn were to assume the intelligent and responsible care of our foreign parish and to cultivate a personal friendship with our workers. Such was the plan of work.

The district assigned to us was the Parner District, adjacent to the city of Ahmednagar.



✠ Nimlak is where the Christians in the photograph live.

OUTLINE MAP OF THE PARNER DISTRICT OF THE MARATHI MISSION

PARNER DISTRICT

	1906	1907		1906	1907
Population,	71,000	71,000	No. of churches,	6	6
No. of schools,	20	24	No. of communicants,	428	431
No. of teachers,	20	28	Total Christian community,	976	955
No. of Christian pupils,	73	86	Contributions [for 1905],	$122.67	$131.00
No. of non-Christian pupils,	192	247	No. of pastors,	6	4
No. of Sunday schools,	21	22	No. of preachers,	3	6
No. of Sunday school scholars,	624	1,052	No. of Bible-women,	4	1
No. of villages,	125	125	No. of Bible-readers,		3

OUR MISSION WORKERS IN INDIA

It is not to be understood that all the money expended in this district is given, or that all the work done in this district is performed, by us and by our missionary agents. Dr. Hume has to supplement our gifts, which represent the appropriation of the American Board for the district, by as much more. And the Woman's Board has some work in the district for which they are caring. Still, we can rightfully look upon this district as our foreign parish. We have come to regard it in that way. And the funds for the operation of our foreign work are now contributed as regularly as for our work at home. We should be as unwilling to have the one suffer as the other.

Reports are sent to us regularly, at least once each year. It has become our habit to issue every fall a statement of the work in our foreign parish, which is distributed to all in the congregation. A feature of this folder is a photograph, which is specially chosen and prepared for the purpose by Dr. Hume. The first year's photograph showed us a group of our workers, with Dr. and Mrs. Hume in the center of the picture.

The second year we had a picture of a group of persons, every one of whom had made a Christian profession as the result of the year's work by our missionary agents in *one* place, Nimlak.

The third picture was of still greater interest. A letter had come from Dr. Hume asking if we would not like to erect a church building to memorialize our work in the Parner District. In response to this request a special gift was sent for the purpose, and the church was erected at Nimlak and dedicated last July. The tablet visible in the wall records the name of the church which gave it, in loving recognition of the faith and fidelity of its workers across the sea.

But in other ways the bond of union between our Indian friends and ourselves has become beautifully intimate and real. Each year at least forty personal letters are sent by us to our workers in the Parner District. These letters are all translated and delivered, and are in turn answered. The re-

ceiving and sending of these Christian epistles constitutes an important part of our missionary work. A packet of these letters has just come in from India. One or two of them may be worth transcribing in part, just by way of illustration. One of them came to our Knights of King Arthur, who are sending ten dollars a year to support at school the son of a deacon of the Nimlak church. They have his picture. He writes a letter of thanks: —

"My Dear Bailey, Madam Saheb: —

"I am glad to say I am all right. I received a picture of 'The Knights,' and thank you very much. I am now in the Vernacular Standard IV, and going on well in my studies. There are eighteen boys in my class, and my number is nine. I spent my vacation in Nimlak, and I used to help my mother a great deal. When my aunt used to go preaching, I always accompanied her, and helped her in singing hymns and in repeating verses from Scriptures. I express my sincere thanks for the help which you give me.

"Yours obediently,

"Sanala Raghoba Shinde."

That letter is worth more than a missionary sermon to the Knights.

One of the Bible-women writes as follows: —

"My Dear Miss Wood, Friend in America: —

"Thank you very much for your kind letter. I think it is a nice opportunity of writing to you. I hope this correspondence between us will continue as long as we are in this world." (There follows some description of her church work.) "Excluding my household duties, I also do some sewing work. I have got a small son whom I teach some lessons, prayer, and tell some stories from the Bible in my leisure. I am very much thankful for your kindness which you show by writing to me. I always remember you in my daily prayers, and hope you are also doing the same. May God give you success in your every undertaking, and keep you safe from all dangers.

"With love,

"Suwarta K. Gaikwad."

These prayers of intercession are not the least precious part of this Christian fellowship. When our Indian workers heard that we were to take a trip abroad they all came together, spent some time in prayer for us, and sent a beautiful message of love and good will, which we shall always treasure. It would be difficult to imagine a closer union than is ours in Christ.

As a result of the plan every department of the church is interested in some department of the foreign work; the gifts to foreign missions have nearly trebled in four years, and many are giving to missions for the first time. It is not to be inferred, of course, that a similar plan is practicable for every church desirous of undertaking it. The success of the plan with us is the result of Dr. Hume's incredible capacity for work and extraordinary mastery of details. The labor on his part in collecting and translating letters, sending reports and letters of his own, preparing photographs and literature is not inconsiderable, and it is all performed by himself. So thoroughly and promptly is it done, that we are kept furnished with the latest information and are at all times acquainted with every phase of our work. Again, the plan has its dangers that need to be guarded against. In the enthusiasm for this special kind of service the American Board should not suffer in the support of its general work; and in the concentration of interest in one spot the church should not lose in the knowledge of the progress of the gospel in all the world. A yearly undesignated gift to the Board is intended to meet the former difficulty, and the educational work of the Woman's Foreign Missionary Society is going a long way to meet the latter.

"FEED MY LAMBS; FEED MY SHEEP"

THE NEW CHURCH AT NIMLAK

OUR RESCUED PHILIPPINE MISSION

OUR Philippine Mission has had a narrow escape. It is the youngest child in our American Board family of twenty missions. Whether it could survive the critical period of infancy and be reared to anything like adult age and vigor was for a time a grave question. It was not that the infant mission was constitutionally defective, but rather that its proper nourishment and growth called for more abundant provision than the family resources could afford. It came to look very much as if the child must be allowed to die from sheer malnutrition, unless indeed adoption might be secured for it into some other family that could better provide for it.

THE CRISIS PASSED

But this stage of the crisis has been safely passed. Our infant Philippine Mission has been rescued from immediate danger both of death from inanition and from transfer to the fostering care of some other family. Among its own kindred enough of interest and solicitude for its survival has been aroused to provide the sustenance on which for the time being it will be able not merely to live but to thrive. This rescue was one of the achievements incident to the annual meeting of the Board at Minneapolis. The immediate scene of it was the dining room of the Minneapolis Club, where the local committee entertained the members of the Board at dinner. It was an occasion to touch all hearts with the pity of letting the baby among our American Board missions die of starvation; and by reason of generous subscription made at that time and since it is not going to die that way.

A FRESH LEASE OF LIFE

Instead of that the prospect is now highly promising that our Philippine Mission is to be recognized as singularly important and to have correspondingly vigorous support. Business men especially are taking such lively and practical interest in it as goes far to make sure for it a vigorous life. And the ground of that interest is both sensible and substantial. There is an element of sound American patriotism in it. The only mission of the American Board whose entire field is under the flag of our own country is this one in the Philippine Islands. Good work done here means so much contributed to the solution of a great American problem. It helps directly to the success of our country in its benevolent experiment, whether wisely undertaken or not, of training a large body of immature and ignorant people in the difficult art of self-government. This is foreign mission work to which hard-headed business men can give their support with the feeling that the result of it in improved material and industrial conditions, in heightened intelligence and education, in social and moral betterment, will accrue to the credit and strength of our own country rather than of some European or other foreign nation.

TAKING OUR SHARE

Then there is a satisfaction for Congregational business men in supporting this Philippine Mission from the feeling that by so doing they are taking their share along with other American Christians in ministering to the spiritual needs of this only part of the world for which the United States has become colonially responsible. In the Philippine Islands the division of territory among the various American churches has been made with wisdom and with care, that each shall have a part free from all crowding or overlapping by any other. To us Congregationalists has fallen the single large island of Mindanao for which to be solely responsible as a mission field. At first this was looked upon as the

least important and desirable portion, but that view of it now seems somewhat premature. It is the opinion of some well acquainted with the facts, as a Baptist missionary has recently stated, that in the assignment of Philippine mission fields the Congregationalists got decidedly the choicest part. More than one-quarter of the land area and about one-tenth of the population of all the Philippine Islands are in Mindanao. Of its nearly one million people fully a half are Moros; perhaps two-thirds of the other half are Filipinos and the remainder Malay pagans pure and simple. The Moros differ from the others in certain racial and tribal features, but chiefly by the fact that they are Mohammedans in their religious traditions and life. But their knowledge of Mohammedan teaching is so slight and vague as to make but a thin veneer of civilization over the crudest barbarism. Indeed their purely pagan neighbors are in some ways more nearly civilized than they. In like manner the Roman Catholic Filipinos have only the most superficial notions of what Christianity really is.

MATERIAL FOR THE PHILIPPINE MISSIONARY

A CLEAR CONGREGATIONAL FIELD

So the island of Mindanao presents to American Congregational Christians an almost unworked missionary field. Here is well-nigh virgin soil to be planted with the good seed of Christian teaching and living in the purity with which as Congregationalists we believe it has come to our hands. Here is a singularly favorable opportunity for us to take in hand humanity in its most elemental state and make proof of our Christianity in its power thoroughly to redeem and humanize it. So far as outside interference is concerned it is an absolutely free field. There is no denominational rivalry on the island; there is no diplomatic red tape to tie up missionary operations. It is a clear American field, as it is a clear Congregational field. The only government officials to be dealt with in it are those of a thoroughly sympathetic administration here in our own home country. And not only that, but the government itself is carrying on a work among the people of those islands that is distinctly and extensively auxiliary to the missionary undertaking. In no other mission is our work to be paralleled by

such splendid governmental and official influence as in Mindanao. Hundreds of thousands of dollars will be spent in that island in free education — a little school in every little village, a committee of leading residents in charge of every school, a new measure of justice dealt out in the courts, an effective peace brought about through the constabulary — all these things will be tributary to the Christian civilization for which our missionaries labor. If American Protestant missions anywhere have room to work up to the full measure of their strength it is in the Philippine Islands in their present relation to this country. And our Congregational share in that exceptional opportunity is the island of Mindanao. As American Congregationalists we surely want to take our share in it.

PHILIPPINE EVANGELIST AND FAMILY

The determination to do this is making itself manifest in considerable subscriptions already volunteered to fortify this mission and in the decision of the Prudential Committee to give it prompt and permanent re-enforcement. As soon as a man of the right type can be found he will take the field to strengthen the hands of the Blacks and the Sibleys. A choice man is wanted, one who is resourceful and versatile as well as consecrated. Will not such a one volunteer? Others of the like description will be called for as fast as the growth on the field and of interest in it at home will warrant. For now that the American Board has conclusively committed itself to continuing in this Philippine field there is good ground for expecting that it will command increasing support. There are outside sources from which the inside maintenance through the Board will be supplemented. A group of men have offered to strengthen the medical work by building a hospital and physician's residence, by fitting out and sending out a trained nurse, if only the working force of the mission is correspondingly strengthened by support from the churches. We can easily have two dollars of such outside help for every dollar that the Board is able to appropriate from its treasury for the work in Mindanao. The working of this mission field energetically and thoroughly has become largely a question whether our Congregational Church people will match with generous support the large philanthropy of these outside givers and the liberal colonial policy of our government on educational and other benevolent lines.

SOME IMPORTANT NEEDS

In order to do this there are certain items of expense for which prompt

provision should be made. The thriving Christian community already gathered requires for its proper housing a chapel to cost about $2,500. As soon as the new missionary is secured $650 should be forthcoming for his outfit, $900 for all the expenses of getting him stationed, and $1,800 a year for his support. The service of one more native evangelist is needed at once at the cost of about $300. How vital an element such native workers are for the success of the mission is witnessed by what Dr. Sibley says of the evangelist whose picture he sends: —

"In my judgment he is the type of man this island needs. He has given up a great deal for the cause of Christ. He and his wife have been virtually ostracized by the native people of Davao. He has been serving as our evangelist for the past seven months. If we could secure ten or twelve more such men to work with us on Mindanao the Bible could soon be distributed along all the coast line and churches would be organized and a general revival ensue. I believe there would within a few years be thousands of converts, from whom could be drawn suitable workers for the interior. My candid opinion is that the American Board has a responsibility which it has not begun to realize. Back of the coast people are great wild tribes that have scarcely ever been seen. The reaching of these tribes is a problem, and I expect it must be done by their neighbors."

The continuance of our Philippine Mission will mean, according to Dr. Sibley, the employment as soon as possible of several more such evangelists. Such a man and his family can be supported for $300 a year. Subscriptions for that purpose from individuals or churches will be one of the readiest and surest ways to strengthen the mission and promote its success. With a view to this a prominent place has been given these items by the Board in its list of special centennial gifts, for which it appeals with the understanding that they are to be additional to what is usually contributed direct to the treasury through the churches, so that its regular income shall not be lessened by them.

MEDICAL MISSIONS AND ZULU WITCHCRAFT

By Dr. JAMES B. McCORD

MEDICAL missionary work among the Zulus shares with that of other fields in the purpose common to all mission effort of ministering in the name of Christ to needy humanity with the fullness of his gospel message. In the direction of this, and greatly contributing to it, is a secondary purpose, which has unusual place and force among the natives of Natal. It is the influence of medical missions on the prevailing superstitions and evil practices connected with witchcraft.

The Zulu baby is born into the fear of witchcraft; in the fear of witchcraft he grows up, and when he sickens and is about to die his one thought is that a spell has been cast upon him for which the charm cannot be discovered. All his life long he dreads in lonely places to meet the *inswelaboya*, the beast in human form who pounces upon and makes medicine of the unwary traveler. In mature manhood he suspects his neighbor, his friend, his brother, and even his wife of being or dealing with an *umtakati*, a maker of charms and poisons. He walks with an uneasy feeling that an enemy may have put medicine on his path for harm to him unless he is wearing a talisman against it. From every possible source, from earth and from sky, from river and from forest, from friend and from foe, he is continually apprehensive of evil influence coming upon him.

And witchcraft is often his hope as well as his fear. It is his dependence for getting even with his enemy by throwing a spell on his person, his path, or his food. If the dusky lady of his heart will not look at him a love charm is his resort.

For uncounted generations the Zulus have accepted witchcraft as an undisputed fact, like sunlight and rain. It

A SOUTH AFRICAN WITCH DOCTOR

underlies all their thinking, all their social customs and heathenish practices, excusing many an evil deed which would otherwise not be tolerated even by a heathen Zulu. It is the religion of evil, the gospel of sin. Not that there is any well-defined creed of witchcraft. Ask a hundred different natives what the *abatakati* do and you would probably get a hundred different answers. They all believe in the *inswelaboya*. They all believe in the *umtakati*. Witch doctors, smelling-out doctors, and common, ordinary doctors are known to everybody; but as to their powers and accomplishments it is all very vague. The *inswelaboya* is represented as an inhuman man, lacking only hair or fur to make him altogether a beast. He is said to ride on a baboon, facing backward in quest of victims, while the baboon watches for them in front. From their bodies he makes powerful medicine, especially potent when it is from the body of a white man. That this belief has resulted in the occasional killing of people to make medicine of their bodies is probably true.

So the native child is frightened by stories of the *inswelaboya* and avoids dark and lonely spots for the rest of his natural life. The *umtakati* is more real and tangible. He is the person believed by his neighbors to be a wizard, and perhaps doing his utmost to deserve the name. He is supposed to buy medicine from the *inswelaboya*. He also makes it himself from all sorts of objects, preferably snakes or lions or any unusual creature. He is an adept in poisons, many of them fully competent to do the work. His charms, which are not poisonous but inert, derive potency from the imagination of the natives. The methods of administering them are mulitudinous. The young man who goes to the *umtakati* for a love charm throws it on the girl or puts it in the path where she passes or rubs it on the wood which she is to gather, and sooner or later her heart turns toward her admirer and she leaves all for him.

When the purpose is to get rid of an enemy or some neighbor whose belongings are coveted, it may be left to the *umtakati* to administer the poison in some secret way. In such a case the person is supposed to remain well for a time, and then to begin to sicken and at length pine away and die.

When one is bewitched the first thing for him to do is to find out who bewitched him and by what particular charm. For this he goes to a smelling-out doctor, usually a hysterical woman, supposed to smell out and indicate the guilty party. Smelling out is a natural

gift, not to be acquired by every aspirant. When a girl by hysteria and strange doings gives evidence of the gift she is sent to some experienced smelling-out doctor to take her medical course. Some pretend to the gift who do not have it, depending on their wits to save them from blunders. Many of the real smelling-out doctors at times no doubt use their wits rather than their noses. One of them once told me that she sometimes pointed out the wrong man because she did not like him. In the good old days, when the Zulus could do as they pleased, the man pointed out was immediately done to death, and woe be to the man who was out of favor with the smelling-out doctor. Today after the bewitched person has been told by the smelling-out doctor what spell or poison he is suffering from he goes to the witch doctor for treatment. This may be the very *umtakati* who caused the trouble, for who is so likely to know how to remove it? As a rule, the charms of the witch doctor are entirely inert, but so remarkable is their influence that the patient treated by them often makes a surprising recovery.

Besides the smelling-out doctor and the witch doctor there is the regular practitioner. His knowledge of herbs and roots having distinct and valuable medicinal properties is often extensive, and, properly handled, might add valuable remedies to our pharmacopœia. While he has this knowledge, he knows little of anatomy, less of physiology; and nothing whatever about the disease processes of the body. Disease, to his mind, is either the result of witchcraft or a peculiar entity in the body which must be expelled. If the former he may fix up a charm for the patient; if the latter he attacks it directly with an emetic or a purgative to get it out of the system. This treatment is often efficacious, as many of their complaints are due to overeating and drinking. But gastric ulcer or typhoid fever receives the same treatment, with disastrous results.

WITCH DOCTOR AND OTHER ZULUS

After all the *umtakati* and the witch doctor do sometimes achieve surprising results. The smelling-out doctor will

sometimes reveal secrets most jealously guarded. The native herb doctor will frequently cure a patient with his medicines, or in spite of them. Is this witchcraft purely imagination, or is there a misunderstood force of nature in it? In all ages and lands and in all people to work upon who are excitable and imaginative and unquestioning in their faith. All the conditions are favorable for suggestion to have its fullest effect.

With this recognition of witchcraft as a fact, not supernatural but alto-

DISPENSARY IN ZULULAND

religions miracles of healing are ascribed to the priests or the gods they worship. The evidence of such manifestations is too strong to be ignored. Reports of them may often be exaggerated, but the phenomena occur and must be reckoned with in Christian lands and also among the heathen. Dr. Worcester, of Boston, makes account of them in praying for the cure of disease, while not claiming it as miraculous when the prayer is answered. In many hospitals for nervous diseases wonderful cures are wrought through hypnotic suggestion. Practically all the manifestations made and alleged by the *umtakati* can be duplicated by the hypnotist. But suggestion is not limited to hypnotism; it is a powerful auxiliary to medicinal treatment. It is a chief factor in most of the medical fads of the day. Christian Science owes its vogue very largely to suggestion. So the methods of the *umtakati*, the witch doctor, and the herb doctor conform to the laws of suggestion, while those of the smelling-out doctor have in them something of telepathy or mind reading. These doctors have gether natural, what are missionaries to do about it and how can the medical work combat this evil? In the first place by recognizing in witchcraft a natural force put to wrong uses and bringing the natives to see that the practice of it is powerless against a man who puts his trust in the Lord. The gospel of Christ teaches this. Education, which enables a man to think and reason, confirms the teaching of the gospel.

The medical work helps toward it in a way peculiarly its own. Every native who goes to the dispensary for medicine takes a step, and a long one, away from his witch doctor and his heathen belief in witchcraft. Every native who leaves the dispensary and receives help from the medicine is a missionary to all his acquaintances, testifying to the fact that a man may be cured without resort to witchcraft, and therefore the sickness could not be caused by witchcraft. And these heathen missionaries go to every part of Natal and Zululand. The influence on each may be small, but it is all in one direction, and that is away from the witch doctor.

And the influence extends beyond the patient himself. It extends to all who know him and thus undermines the prestige of the *umtakati* and the witch doctor, and is striking a blow at the foundations of their belief in witchcraft.

Such is the work of the mission physician. He may not have much to show in the way of converts; the work is under the surface, preparing the ground for the seed which others will sow and the harvest which others will reap. So be it. He is content.

A JUBILEE IN JAPAN

By JAMES H. PETTEE, D.D.

PROTESTANT missionaries have labored for fifty years in Japan. During five days this fall, beginning with October 5, they gathered in force at Tokyo, the capital city, and celebrated with great enthusiasm their semi-centennial anniversary. Judging from newspaper reports and private letters just at hand it was a remarkable series of meetings, and will rightly take its place as one of the great conventions of the year and perhaps of the century.

Opening with several historical papers and addresses recounting the wonderful history of the years since 1859, when modern missions entered upon their stupendous task of winning Japan to the cause of Christ, a large variety of topics covering every form of up-to-date missionary effort was treated in an able and usually interesting manner. The sessions were held in the Young Men's Christian Association hall, and the privileges of the floor were open to Japanese as well as to missionaries and other foreigners.

ADDRESSES BY JAPANESE WOMEN

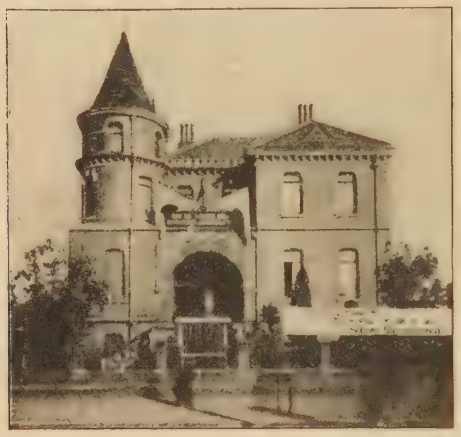
Several of the most inspiring addresses were made by Japanese, both men and women.

Rev. A. W. Stanford, of our own Japan Mission, well says in his report of the meeting, published in the *Kobe Herald*:—

NAGASAKI

"One of the most striking evidences of the advancement of Japanese women

under the influence of Christianity and other forces was the carriage and utterances of the many Japanese ladies who had a part in Thursday's program. Their papers and addresses were all of a high order, packed with concentrated



Y. M. C. A. BUILDING, TOKYO

wisdom, experience, or suggestion, and would compare favorably with the able efforts of Japanese men the day before. But more than all else the evidence consists in the way these Japanese ladies appeared on the platform before a large, mixed audience. They bore themselves with great dignity, they exhibited ease and grace of posture, they spoke in a direct, forcible manner and in tones that could be heard, while earnestness and eloquence were not unknown qualities."

OBSTACLES REMOVED

Among the obstacles mentioned by Drs. Ballagh, Imbrie, Honda, Kozaki, and others that stood in the way of the entering and the spreading of Christianity in Japan in the early days were the incubus of slavery in the United States, the difficulties of travel, the colossal ignorance on the part of outside nations as to the real Japan and on the part of Japan as to Protestant Christianity, the strongly entrenched Buddhist sects, the dual form of government in the Mikado's realm, the dangerous practice of wearing swords by the samurai, the old prejudice against the word "Christian," and the edicts against the Western religion which stood everywhere in public places.

Fifty years have seen these obstacles removed: the securing of 75,000 Protestant Christians, with many more friendly adherents, 500 ordained workers, 300 theological students, about 200 financially independent churches, 500 more dependent ones, 1,000 other places of stated preaching of the gospel, 90,000 Sunday school teachers and pupils gathered into 1,200 Sunday schools, and money contributions amounting in 1908 to 260,000 yen. Moreover there are sixteen theological schools, forty girls' schools, and some fifty-two orphanages, hospitals, and homes of refuge for society's dependent classes. The Bible has been translated, and a wide variety of books and tracts, newspapers and magazines circulated, dealing with society's ills in ways dictated by Christian principles. Moreover there is, in Dr. Imbrie's words, "a deeper consciousness and a keener sense of responsibility, resulting in a new vigor of life in our churches than ever before. There have been storm and stress, progress and reaction, but the worst reaction came when the native leaders were young. God was in the advance and in the reaction. These leaders are older. They have learned many hard lessons. They will carry the work along in steadier fashion now. Men of high rank in Japan recognize that Christianity has won a place for itself. God has also been working outside the churches. Christian ideas and principles have been making their way into the popular mind. The words of Christ and the prophets are quoted in the newspapers alongside sayings from the Chinese classics. The religious books most read in Japan today are the Christian Scriptures. Christian ethics is recognized by many who are not Christians as the shortest road to good conduct."

Some of the other topics ably treated

were: "The Conditions and Results of Christian Education," "Christian Literature," "The Influence of Christianity on Ethical and Religious Life," "The Influence of Christianity on Civil and Religious Liberty," "The Pastor and the Church," "Woman's Work: Evangelistic, Educational, and Eleemosynary," and "The Work of the Missionary in the Past and in the Future."

SPECIAL FEATURES

Other special features of the conference were congratulatory addresses from Marquis Katsura, the prime minister, the minister of education, and the governor and mayor of Tokyo (these were read), and a rousing address by Count Okuma, Japan's Grand

COUNT OKUMA

Old Man, in which he frankly acknowledged his own and his countrymen's great indebtedness to the early missionaries and their Christian teaching. Dr. Arthur Smith, of China, also delivered one of his inimitable addresses, speaking on "Co-operation of Christian Missions in China," and Rt. Rev. Bishop Ingham, of England, formerly of Sierra Leone, spoke with impressive earnestness upon the same general subject.

JAPAN'S APPEAL

Several of the Japanese speakers pleaded earnestly for more missionaries, for the establishment of a well-equipped Christian university, for more co-operation in work, for more thorough and systematic pastoral effort, and for some provision to meet the need of a spiritual art department "that shall teach the public to depict and in themselves reflect the image of Christ."

REPRESENTATIVE SPEAKERS

The old guard of veterans in service was represented by Drs. Ballagh, Thompson, Greene, Davison, Imbrie, Miller, and J. D. Davis. English and Japanese were the languages used, in the proportion of about two-fifths and three-fifths, no time being taken for interpretation. As for Japanese speakers, the Kumi-ai contingent included such able leaders as Messrs. Ebina, Harada, Kato, Kozaki, Miyagawa, and Tsunajima, together with Mrs. Kozaki and Miss Wakiyama. Readers of the *Herald* will be interested to know that the American Board Mission did its full part toward making a success of the celebration by the strong addresses or papers of Messrs. Davis, DeForest, and Gulick, and Misses DeForest, Denton, Searle, and Talcott, while Messrs. Allchin and Cobb had charge of the music. The only fly in the ointment appears to have been caused by the message received from the bishops of the American Episcopal and the Society for the Propagation of the Gospel (English High Church) Missions, in which, while expressing their sympathy with and prayers for the great aims of the conference, they asserted that "they could not officially recognize the conference by their presence because the term Protestant excludes other Episcopal churches." It is safe to say there was no such intention on the part of the promoters of the con-

ference. It seems unfortunate that the difficulty was not anticipated by the committee in charge and the misunderstanding guarded against, unless indeed it was so done and these friends refused to be placated.

Among the ten resolutions adopted were one of thanks to His Majesty the Emperor for having granted a constitution by which religious liberty was guaranteed, and to the people of Japan for many favors received by the missionary bodies these past fifty years; one appealing for the establishment of a great and high grade Christian university, and one looking toward a federation of the churches and united evangelistic work.

AN IMPORTANT RESOLUTION

The following paper was also adopted by the conference: —

"While the government and people of Japan have maintained a general attitude of cordial friendship for the United States, there has sprung up in some quarters of the latter country a spirit of distrust of Japan. There have issued from the sensational press such exaggerated and even false rumors concerning the 'real' and 'secret' purpose of Japan as to arouse a suspicion that even war was not unlikely —a suspicion that was largely dispelled by the cordial welcome given by Japan in the fall of 1908 to the American fleet and the delegation of business men from the Pacific coast.

"Both in connection with the embarrassing situation created by the proposed legislation in California regarding Japanese residents and the attendance of Japanese children in the public schools, and in connection with the problem of Japanese immigration into the United States, many articles appeared in the American sensational papers revealing profound ignorance of Japan and creating anti-Japanese sentiment. In spite of this irritation the press and the people of Japan as a whole maintained a high degree of self-control. Nevertheless they were often reported as giving vent to belligerent utterances and making belligerent plans. Trivial incidents were often seized on and exaggerated.

"In this day of extensive and increasing commingling of races and civilizations, one of the prime problems is the maintenance of amicable international relations. Essential to this are not only just and honest dealings between governments, but also, so far as practicable, the prevention as well as the removal of race jealousy and misunderstanding between the peoples themselves. Indispensable for this purpose is trustworthy international news. False or even exaggerated reports of the customs, beliefs, or actions of other nations are fruitful cause of contempt, ill will, animosity, and even war. If libel on an individual is a grave offense, how much more grave is libel on a nation?

"Therefore we, American missionaries residing in Japan, would respectfully call the attention of lovers of international peace and good will to the above mentioned facts and considerations, and would urge the importance of receiving with great caution any alleged news from Japan of an inflammatory or belligerent nature and of seeking to educate public opinion in the United States so that in regard to foreign news it will cultivate the habit of careful discrimination."

The *Japan Mail* in commenting upon this important action taken at the conference remarks: "They [Protestant missionaries] possess an almost unique right to address themselves to the world on such a subject, for no other body of men have made so thorough and competent a study of Japanese affairs, and no other Europeans or Americans can claim even an approximately intimate knowledge of Japanese character. Any assertion indorsed by the missionaries is absolutely worthy of credence so far as this country or its people are concerned, and that reflection warrants us in hoping that the resolution adopted at the semi-centennial conference will exercise wide influence."

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1908–1909

Missions.	When established.	Stations.	Outstations.	Missionaries.					Native Laborers.					Church Statistics.								Educational Statistics.							
				Ordained.	Physicians and men not ordained.	Single women.	Wives.	Total missionaries.	Ordained preachers.	Unordained preachers.	Teachers.	Other native laborers.	Total native laborers.	Places of regular meeting.	Organized churches.	Communicants.	Added by confession, 1908.	Adherents.	Sabbath schools.	Sabbath school membership.	Theological and training schools.	Students for the ministry.	Colleges.	Students.	Boarding and high schools.	Pupils.	Other schools.	Pupils.	Total number under instruction.	Native contributions.
W. Cent. Africa	1880	5	14	7	2	9	8	26	. .	24	118	12	154	52	4	597	97	8,300	6	1,900	. .	. .	. .	. .	. .	. .	28	. . .	3,594	$382
South Africa :																														
Zulu Branch	1835	12	20	9	1	8	9	27	8	26	108	500	642	278	26	5,555	577	17,070	59	2,397		. .			3	466	73	3,560	4,926	9,858
Rhodesian Br.	1893	3	4	2	4	2	5	13		8	9		17	16	2	212	15	500	7	200					3	198	3	189	387	145
Europ'n Turkey	1859	5	55	13		7	11	31	16	18	60	20	114	60	19	1,451	64	4,190	56	2,583	1	4	1	82	5	254	24	504	847	5,808
Western Turkey	1819	6	98	19	5	28	24	76	38	37	304	28	407	121	43	4,630	224	16,550	117	11,046	1	3	3	572	15	1,451	140	5,867	8,002	81,007
Central Turkey	1847	4	55	8	. .	19	7	34	11	20	217	53	301	56	38	6,538	150	19,977	67	12,592	1	6	3	443	13	710	65	4 058	6,362	26,385
Eastern Turkey	1836	6	102	12	3	15	15	45	19	47	238	33	337	74	44	3,006	130	13,291	75	6,817	2	23	1	238	11	782	141	6,962	8,005	18,042
Marathi	1813	8	141	14	4	15	18	51	13	28	367	139	547	141	56	7,007	317	13,043	181	7,868	1	26			31	2,564	151	4 073	7,127	2,224
Madura	1834	10	417	16		7	14	37	22	156	415	112	705	417	35	6,633	530	21,105	295	9,584	2	49	1	33	10	2,431	213	7,874	10,387	6,033
Ceylon	1816	6	23	3	1	3	4	11	13	14	341	58	426	47	20	2,025	76	1,128	66	3,349	1	4	1	96	3	363	122	10,472	10,935	10,793
Foochow	1847	6	138	8	4	15	10	37	9	70	130	108	317	139	77	2,721	196	5,495	53	1,937	1	5	2	57	8	539	117	2,148	2,766	17,065
South China	1883	2	42	3		2	2	7	. .	. .	. . .	12	12	43	3	4,000	353	.		120					2	99	32	810	909	6,000
North China	1854	7	78	17	4	19	19	59	6	64	66	54	190	102	10	4,124	328	. . .	19	1,232	1	12	1	59	17	587	30	519	1,177	2,209
Shansi	1882	2	9	3	2	4	4	13	. .	14	15	24	53	17	2	582	. . .	750	3	288		. .		7	4	145	4	85	237	517
Japan Kumi-ai chs.	. .	. .	. . .	. .	. .	. .	. .	. .	57	14	.	12	83	. . .	95	14,631	1,678	25,000	91	6,977	. .	. .	. .	. . .	. .	. . .	. .	. . .	. . .	. . .
Japan Mission[4]	1869	12	27	23	1	25	23	72	7	17	26	17	67	29	14	1,155	234	.	29	1,527	1	50	2	258	5	1,126	13	588	2,022	41,218
Philippines	1903	1	1	1	1	. .	2	4	.	1	. . .	. .	1	1	1	17	3	150	2	76	. .	. .	. .	. . .	.	. . .	1	4	4	. .
Micronesia	1852	5	38	4	.	6	4	14	19	41	29	7	96	148	36	5,115	636	. . .	56	1,932	1	14	. .	.			86	. . .	2,569	9,217
Mexico	1872	5	45	5	.	5	5	15	5	5	21	. .	31	42	22	1,458	79	2,297	34	1,467	1	5	.		3	333	3	362	700	11,397
Spain	1872	1	16	1	. .	4	.	5	4	3	24	1	32	10	8	301	36	1,510	21	1,014	. .	. .	.		1	87	63	779	917	7,264
Austria	1872	1	72	2	. .	. .	2	4	16	10	. . .	6	32	77	29	1,913	191	5,970	22	729	1	6	. .	. . .	10	. . .	. . .	. . .	6	7,200
Totals		107	1,395	170[1]	32	193[2]	186[3]	581	263	617	2,488	1,196	4,564	1,876	584	73,671	5,914	156,326	1,259	76,629	15	207	15	1,845	144	12 135	1,309	48,854	70,979	$262,763

[1] Of whom 8 are physicians.

[2] Of whom 8 are physicians.

[3] Of whom 6 are physicians.

[4] The work of the Japan Mission and that of the Kumi-ai churches is too closely allied to permit of clear separation. In this table the educational statistics of both bodies are combined.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

WHAT DOES THIS MEAN?

WE are unable to explain the falling off in gifts from churches and individuals during the past two months. When a loss was reported for October we reserved judgment, because the receipts for a single month do not always indicate the trend of giving; but when a further loss of $1,369.65 appeared in the November figures we were nonplused. On every side we hear of churches adopting the Apportionment Plan, which means an advance in gifts; we get glowing accounts of the Laymen's Missionary Meetings already held. Much interest is being taken in the special centennial plans of the Board. The treasury should begin to show an increase from these new agencies. Has a reaction set in from the Together Campaign? This can hardly be, as nearly all the pledges were paid in during the summer. All the debts of the societies have been paid and there has been no evidence of overstrain in meeting them. With business now flourishing, with bountiful harvests gathered, there is every reason to expect an advance. We are confident that the tide will turn shortly, and a better showing be made next month. But it cannot be impressed too deeply upon pastors and people that a decided gain in gifts must be made if the Board is to keep clear of debt. We had hoped not to talk debt, but only of advance for a long time to come. Our people, however, would not have us ignore actual facts for the sake of appearing optimistic. The tabular statement of receipts follows:—

THE FINANCIAL STATEMENT

RECEIVED IN NOVEMBER

	From Churches	From Individuals	From Woman's Boards	From S.S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1908	*	*	$775.85	$824.53	$3,561.46	$9,611.56	$1,728.80		$44,588.46
1909	$23,651.13	$3,065.48	4,244.54	683.89	6,413.17	14,593.52	1,171.50	$27,273.66	81,096.89
Gain			$3,468.69		$2,851.71	$4,981.96		$27.273.66†	$36,508.43
Loss				$140.64			$557.30		

*Churches and Individuals . . . Total, 1908 $28,086.26; Total, 1909 26,716.61; Gain Loss $1,369.65

FOR THREE MONTHS TO NOVEMBER 30

	From Churches	From Individuals	From Woman's Boards	From S.S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1908	*	*	$39,684.50	$2,119.74	$13,322.98	$17,028.58	$5,653.42	$1,848.66	$130,348.80
1909	$40,566.82	$11,106.23	44,629.44	1,887.15	21,477.55	28,252.74	4,993.62	29,465.91	182,379.46
Gain			$4,944.94		$8,154.57	$11,224.16		$27,617.25†	$52,030.66
Loss				$232.59			$659.80		

*Churches and Individuals . . . Total, 1908 $50,690.92; Total, 1909 51,673.05; Gain Loss $982.13

†Includes $27,144.05 of Joint Campaign Fund on the debt.

HOW TO WORK THE MISSION BUDGET OF THE APPORTIONMENT PLAN

Weekly Pledge

$20
$15
$10
$5
$3
$2
$1
75c.
50c.
40c.
30c.
25c.
20c.
15c.
10c.
5c.
3c.
2c.
1c.

First Congregational Church

Washington, D. C.

Benevolences

To be distributed on the Apportionment Plan

Our Aim for 1910 is $6,000

I wish to give, as God has prospered me, for the extension of his kingdom of righteousness and love at home and abroad. A cross opposite one of the amounts in the margin indicates what I wish to give.

Name .....

Address

If for any reason one's ability to give has been impaired, this pledge may be canceled.

Subscribers will be furnished with 52 dated and numbered envelopes, one for each Sunday in the year.

Subscription for Missionary Magazines

Our Aim 100 Subscriptions

Missionary Herald, 75 cents .....

American Missionary, 50 cents

Both to same address, One Dollar .....

A cross indicates the subscription I desire to make.

(OVER)

First Congregational Church

Washington, D. C.

Our Aim for 1910 is $6,000

Distribution of this amount according to the Apportionment Plan

American Board. The oldest missionary organization in America. Has 600 American men and women at work in foreign lands. Has sixteen colleges. Has twenty-eight hospitals. The Woman's Board cares for the work by women. Our church assumes the support of Rev. Lorin S. Gates, Sholapur, India.

28% for general work $1,680.00
15% for Woman's Board . . . 900.00

Total 43% $2,580.00

Home Missionary Society. Plants churches in new or neglected localities. Assists feeble churches. Works among the emigrants to our shores, comprising sixteen nationalities.

23½% $1,410.00

American Missionary Association. Works for the neglected races of America, the Negro, the Indian, the Mountain White, the Chinese, and the Porto Rican. Work carried on in twenty-two states and territories.

12½% $750.00

Church Building Society. Assists needy churches in building houses of worship and parsonages. This church is under special obligations for a very generous contribution forty years ago towards the cost of this church building.

8½% $510.00

Education Society. Helps weak academies and colleges in America; also gives aid to students for the ministry.

5½% $330.00

Sunday-School and Publishing Society. Plants Sunday schools in destitute places. Supports fifty superintendents and missionaries.

5% $300.00

Ministerial Relief. Aids aged and disabled ministers.

2% $120.00

(OVER)

We present above in facsimile the two sides of an Apportionment Plan pledge card used by the First Church of Washington. We commend this card to all our churches. It is noteworthy that its objective, $6,000, is $400 more than the amount allotted by the National Advisory Committee to all our six churches in the District of Columbia, this church considering its allotment too small. The Mt. Pleasant Church of Washington has also gone beyond what was asked, having accepted a missionary budget of $2,000. Note also that the First Church has added to its budget the $900 asked by the Woman's Board of Missions, thus unifying all their forces and yet providing for the separate obligations of their women to the Woman's Board.

WHERE THE MONEY GOES

So many erroneous ideas prevail as to the cost of collecting and administering the funds of the Board and as to the disposition of the money upon the field that we desire to make a brief and plain statement of the case. The Board has always enjoyed a good reputation for economy of administration, and those who are familiar with the management of large corporations assure us that the reputation is deserved. It certainly is the aim of the Prudential Committee to keep these expenses as low as is consistent with efficient management and the promotion of the cause among the churches. The past year the percentage of administration expenses to our total disbursements was a little below nine and a half, a slight reduction over the previous year. Under this item we count every expense which is not appropriated to the missionaries or their work. Some societies direct their work through bishops or superintendents on the field and charge the expense of these to the mission account, thus saving it to the home administration account. Upon this theory almost the entire cost of our Foreign Department, with its two secretaries, force of stenographers, and many incidental expenses, might be charged to the missions. But such is not our method. We prefer to carry to the home account the cost of all our departments, Foreign, Home, Editorial, Treasury, Publishing and Purchasing, with salaries and work, together with the cost of the three district offices. Here also are included the expenses of special campaigns, of missionaries and other speakers in visiting the churches, publications, rent, and a thousand and one minor items. Again and again these items have been scrutinized with the desire to prevent the waste of a dollar. The officers of the Board and the Prudential Committee realize that they are handling sacred funds, that the money coming to their hands is the result of the self-sacrifice of multitudes of givers. Under such circumstances waste or extravagance would be sin. At the same time they proceed upon the theory that the expenditure of money in cultivating the interest of the churches and individuals is to be considered in the line of genuine missionary work. The Board has a mission to the churches of this land as truly as it has a mission to the people of other lands. Some claim that all the money expended by the American Board during the past hundred years would have been warranted had nothing else been accomplished than the arousing of the churches of America to their duty and privilege in this matter. All that we sum up under the phrase "the reflex influence of missions" is the result of administration expenses. Surely it is worth nine and a half per cent to secure the funds, direct the work, and obtain this valuable reflex influence. While some have objected to "the cost of getting a dollar to the heathen," others have felt that we should spend money more freely in the support of agencies at home directed to spreading information and securing gifts. They argue that we are in danger of being "penny wise and pound foolish." However we prefer to err on that side rather than upon the other.

But how about the ninety and a half per cent which goes into the work? Our readers will be interested to know how this is divided. Naturally the salaries and upkeep of the 581 missionaries claim the larger share. Including salaries on the field, home allowances, and all traveling expenses, we find the missionaries receive fifty-seven per cent of the whole. Specials, that is, gifts designated by the donors for particular objects, over which the Board has no control, and which go for the most part to individual missionaries for work under their hands, amount to eight per cent of the whole. This leaves only twenty-five and a half per cent for what we call General Work; that is, the conduct of the churches, institutions of all kinds, publications, employment of native workers, etc. Here is the weak point in our management. For years

we have realized that the amount appropriated for the work after salaries are paid is utterly inadequate, a really insignificant sum when divided among our twenty great missions. Some of the stations do not receive more than one or two hundred dollars. This year the Prudential Committee voted to increase the appropriation for work about $3,500. The sadness and utter folly of the policy we are obliged to pursue through lack of funds are shown by the fact that had we twice as much for General Work we could quadruple the efficiency of the missions.

Another way of showing how the money goes is to note how it is divided among the missions, and thus follow it out to the various families, individuals, colleges, schools, hospitals, native pastors, etc. — whatever multiplied agencies are employed. The Treasurer's report gives considerable detail of this kind, and is interesting reading to those who want to understand. A simpler method is to reduce the matter to the dollar basis, and thus show how the dollar of each contributor is divided. Omitting fractions of cents the division by countries is as follows: —

Africa,	$.07
Turkey,	.28
China,	.18
India,	.19
Japan,	.11
Islands,	.03
Catholic countries,	.05
Administration,	.09

THE LAYMEN'S CAMPAIGN FOR $2,000,000

Reference was made in a previous number of the *Herald* to the great campaign being projected by a committee of one hundred laymen of the Congregational denomination in behalf of the $2,000,000 contemplated under the Apportionment Plan for the seven benevolent societies. We are glad to be able to report that much progress has been made in organizing the National Committee and in mapping out the work. When the Committee of One Hundred is completed, it will be found to contain as choice a set of laymen as can be found in any denomination. To read their names will be an inspiration to all who are acquainted with our denominational work, and the idea that we are not producing lay workers who can take the place of former leaders will vanish. The committee will be divided into four sections: The New England, the Eastern, the Central, and the Western Districts. After general plans have been agreed upon and a policy adopted for the entire campaign, the sectional committees will be in full charge of plans in their districts. Already the committee is organizing for work in New York, Brooklyn, Boston, and Chicago. All the conditions are highly favorable for the success of this movement. Best of all is the fact that it originates from the laymen and is to be conducted by the laymen. When we consider that for the first time in twenty-two years all our benevolent societies are out of debt, that this is the centennial year of the American Board, that business conditions are good, and that our denomination is united and enthusiastic in the promotion of missions, we are able to realize the splendid hope of this movement. Naturally this Laymen's Campaign will occupy the center of the stage in our denominational life during 1910.

CORPORATE MEMBERS IN CONFERENCE

On December 7 the Corporate Members of the New England District held a conference in the chapel of the Old South Church in Boston. Sixty members were in attendance, and the time was spent most profitably in discussing practical measures for promoting the work of the Board. Attention was divided about equally between the Apportionment Plan, which was ably set forth in principle and method by the secretary of the National Advisory Committee, Dr. McLane, of New Haven, and the cultivation of the non-contributing churches. In all, nine practical topics were treated.

FOREIGN DEPARTMENT

THE CALL OF THE EAST

By Secretary JAMES L. BARTON

THE time is rapidly approaching, if not already at hand, when mission institutions of learning in the East are to command the interested attention of the world. The awakening Orient and the causes of the new life among peoples hitherto quiet and unprogressive are matters of constant discussion in the daily press as well as in more stately magazine articles. From wholly independent and widely divergent sources has come the suggestion, that had not the modern missionary, with gospel and spelling book, with church, printing press, hospital, and new lines of industry, entered those countries and planted there the Christian conceptions of life, we would be hearing little today about a New Turkey or China, an Awakened Japan or a Restless India. From American missionaries' schools in all of these countries the light of Western learning, of history, science, and an intelligent belief has been shining into the darkness, and the darkness is comprehending its presence and power.

The will of Mr. John S. Kennedy, late of New York, standing in a class wholly by itself for the breadth and comprehensiveness of its beneficence, gives due recognition to the importance and permanent value of American Christian colleges in the East by providing in a princely way for four of them by name, all within the Turkish empire, and that in addition to the great legacy of nearly if not quite $3,000,000 to the Presbyterian Board of Missions, any part of which may be employed for a similar purpose in Turkey or other Eastern countries. Mr. Kennedy had for years been chairman of the board of trustees of Robert College, located at Constantinople, and thus knew at first-hand the influence of that Christian college in bringing in the new era. In addition to previous liberal gifts to this work he added nearly if not quite $2,000,000 to put Robert College squarely upon its feet, besides aiding three other colleges engaged in similar work. Probably no man of Mr. Kennedy's wealth was ever so well acquainted with the situation in Turkey and the need there of the steadying, directing power of Christian higher institutions of learning. Certainly no other man has ever provided for it so generously both by gift and bequest.

Turkey covers a wide area, with about 30,000,000 of population. No one or two colleges can meet its needs, especially at this time when the entire land is aflame with the enthusiasm of the new day of unity and freedom seemingly at hand. The mission colleges and theological schools of the American Board in Asia Minor, Armenia, Cilicia, and Mesopotamia all have their peculiar work to accomplish. What is true in Turkey, with its new *régime*, is equally true of similar schools in India, Ceylon, China, Japan, and Africa, where much the same influences are at work. In all the great seething, awakening, aspiring East the place of the mission Christian college, normal school, and seminary in the processes that have led to the new conditions is increasingly manifest. No one who looks beneath the surface can fail to see that the missionary has been and is the pioneer

in social, moral, and national reform. The missionaries of the American Board are educational leaders in the countries where they have been located, with far vision, clear mind, and unwavering conviction that only intelligent faith is sufficient to regenerate a man or a race. They have laid foundations, deep and broad and strong, upon which today great structures are being reared and at which the world marvels and the Christian Church rejoices with new hope.

For this its work of higher education, organized at great sacrifice and demonstrated to be fundamental to the permanency of the Church of Christ in all mission lands, the American Board is now appealing that it be put upon a footing commensurate with its importance and power by a permanent endowment of not less than $2,000,000.

At the last three annual meetings the Corporate Members have unanimously expressed themselves in favor of such an endowment, and at the meeting just held in Minneapolis a committee of seven was authorized to secure it. The Prudential Committee from the beginning have been wholly in favor of the measure, and at a recent meeting they made provision for receiving, investing, and administering such a fund.

A few thousand dollars have already come in for this purpose, and every dollar given is of value; but it is not the intention of the Board or of the committee to secure this sum by small gifts. The plan must command the attention and co-operation of those who will give with large liberality and in sums commensurate with the demand and opportunity.

WITH A VIEW TO SUCH ATTENTION AND CO-OPERATION, AN ITEMIZED EXHIBIT IS MADE OF THE FOLLOWING SIGNIFICANT FACTS:

That the American Board is a great international educational society.

That it has colleges and theological seminaries in Bulgaria, Asia Minor, Armenia, Mesopotamia, Syria, India, Ceylon, China, Japan, Africa, Pacific Islands, Spain, and Mexico.

That there are more than 6,000 students in all of these institutions.

That these schools were the pioneers of modern education in the East.

That graduates from these schools are leading the native Christian Church to independence, self-government, self-support, and self-propagation.

That other graduates are influential members of national assemblies, judges, government officials, editors, and leading men in business and in society.

That officials are more and more seeking a Christian education for their children and looking upon it with favor for their country.

That these institutions exert an irresistible influence, not only for the advance of Christianity in the East, but for the cause of peace and good understanding among nations and for good order among non-Christian races.

That fifteen languages, spoken by nearly one-half of the human race, are used by the graduates of these schools.

That each college and seminary has a native constituency of from one to five millions of people.

That these colleges are now packed with eager students, while hundreds are turned away for the want of room and proper teachers.

That according to Moslem testimony the mission college at Aintab, Turkey, saved in April, 1909, all that region from massacre.

That leaders in the Young Turk party declare that the American Christian colleges made New Turkey possible.

That these colleges cost from one-fifth to one-tenth of what similar institutions cost in this country.

That it costs less than one-sixth as much to educate a boy in Turkey, India, or China as it does in the United States.

That it costs in these schools from $50 to $75 a year to educate a boy, and that a worthy native professor can be secured for from four to six times that amount.

That these institutions are absolutely interdenominational.

That the most of the teachers are natives, chosen for this work because of their well-known Christian character and influence and recognized ability.

That the door has now been so widely opened that these colleges can and do reach all classes and religions with their enlightening and Christianizing influence.

That the American Board is seeking endowments for these institutions, the funds to be invested in this country, the income alone going for the support of the work.

That a permanent endowment equal to the annual expenditure of one American university would put all the colleges and theological seminaries of the American Board well upon their feet and quadruple the force of their work.

That funds are also sought for several needed new college and seminary buildings.

That $5,000 will construct a new theological seminary home and twice that amount a college building.

That these institutions must furnish a higher education among 75,000,000 people of the East, who look to us alone for Christian enlightenment and leadership.

That living endowments, namely, annual gifts for this purpose, will be gladly received and used by the Prudential Committee of the American Board for the purposes named by the donor.

That several of these institutions are not yet permanently named, and so can be given the name suggested by the donor of a liberal endowment.

That the work of missions can be made permanent, self-supporting, self-directing, and self-propagating and Christian civilization become universal only through the leadership of the trained men and women these and similar Christian institutions produce.

THE READER IS ASKED TO GIVE THIS MATTER CAREFUL AND PRAYERFUL CONSIDERATION AS RELATED TO HIS OWN BENEFICENCE.

FIELD NOTES

An Impartial Outsider's Inside View

(*Madura Field*)

Mr. G. Sherwood Eddy, recently arrived in this country, brings tidings directly from the Madura field from which it is evident that this mission of our Board is one of the most successful in all India. Among its 20,000 converts are many of the higher social classes as well as of the low caste people. Mr. Eddy speaks as an impartial outsider, not being under appointment as a mis-

sionary of the Board, and at the same time with thorough insight and sympathy, having had one of our Board missions in charge. He pays tribute to the missionaries of the Madura Mission as "one of the most efficient, united, and able-bodied in Asia." He makes note of the splendid church which has resulted in Southern India from the union of four different denominations, and the new basis of missionary organization there which is to give enlarged responsibility to the native worker. He describes the work of Mr. Perkins as splendidly effective to the point of embarrassment by its own great success. Mr. Eddy himself saw more than a hundred prosperous and growing churches and organized bodies of workers connected with his station. Upon the occasion of Mr. Perkins's sickness, Mr. Eddy received over four hundred former Roman Catholics into church membership for him among the fishermen from the seacoast. These people have resented the neglect of their Roman Catholic priests and teachers and turned to the Protestant missionary for guidance.

Mr. Eddy notes specially the generous scale upon which the native Christians in various parts of this field are giving out of their poverty for support and extension of the missionary work.

An Emergency Case

(Shansi Field)

The following notes upon the missionary situation in Shansi are gleaned from a recent communication of Dr. Percy T. Watson, which contains such a wealth of detail that space is lacking here for anything like the whole of it.

The Kind of Country It Is

The province of Shansi may be called the Minnesota of China. It is about the same size as that state; its climate and natural resources are similar. Shansi is the largest wheat-raising province in China and, like Minnesota, leads in the production of flour. It is also the richest province in mineral wealth. Minnesota's output last year of one-fourth of all the iron ore mined in the world could be matched from the iron ore beds of Shansi. Besides that it contains the largest known deposits of coal in the world. A German authority estimated that at the present

THRESHING WHEAT IN SHANSI

rate of consumption there is enough coal here to last the world 2,000 years.

The People Who Live There

While Minnesota has about two million population, Shansi has fully twelve. But this is not a dense population for China, so the people of Shansi are not as poor as those in other provinces, but are a higher grade economically, giving good prospect of self-support for mission churches, especially when the great natural resources of the province come to be developed. Among all these twelve million people, our American Board Mission is the only one maintained by any American church. In the part of Shansi where our stations are there is no other missionary work by any church whatever. It is a field wholly free from denominational rivalry and duplication of agencies. Unless our work in it be kept up it will be wholly neglected. As it is, the working force is pitiably small. For the whole twelve million population of the province there are but five missionary physicians. One of Dr. Watson's first six patients came on foot some 250 miles.

What Appeals to Us Most

It is not the natural resources or the numerous population of Shansi that make the appeal strongest, but the eagerness for what our mission schools and churches supply among people who a few years ago cared little for Western learning or anything pertaining to Christianity. Now the applications at our mission boarding school for boys are five times the number for which there is room. And these boys are willing to pay practically all their school expenses. There is a great educational awakening among the people. Nearly every temple in Fenchow has been turned into a government school, and one of our missionaries has been offered about three times his present salary to teach in them two hours a day. But our mission schools are preferred to these by the more desirable pupils because of their superior teaching. The teaching of Christianity is not forced upon them, but most of the older ones are already church members, and take every opportunity on Saturday afternoon and Sunday to help in the native evangelistic work. Some of them have been doing this at our outstations throughout the entire summer at their own expense, and have shown much ability as preachers.

Stimulated to Self-Support

While the appropriation of the American Board for general work in the mission is meager, the Shansi Christians have not made it an excuse for not exerting themselves. Instead of that they have taken it as an occasion for doing their utmost in the way of self-support. In the repairing and enlarging of school and church buildings in response to the growing demands, some of them have worked on half pay and some without pay. One old church member, a business man, has neglected his business day after day to superintend the work and the workmen. He refused to accept any remuneration for it even in the form of a present. In the outstation and evangelizing work like economy and self-sacrifice have been practiced by the native workers. This phase of mission activity has commanded the interest of educated and business men and won converts among them. The Chinese officials and scholars do not now have to apologize to their countrymen for being seen in our chapel and mission court.

Following the Gleam

One of the most remarkable experiences of mission work in Shansi is its discovery of men who have been searching after truth for years and seem ready to accept Christianity as soon as it is explained to them. They have been searching after the unknown God all these years and have ignorantly tried to worship him. One example is the case of Mr. Feng, a government school-teacher, who heard about the church work sixteen miles from his home and went to inquire. He said

he had been dissatisfied with life and wanted something better. He is a Chinese degree man, son of a prominent official in another province. He is now a teacher in one of our mission schools. On August 15, the anniversary of the Boxer massacre, one man sought the missionary physician's help whose case served most significantly to mark that day. He was the man who just nine years before had betrayed the missionaries into the trap of the Boxers. He was now suffering so intensely that he could stand it no longer. The physician found this once powerful man weak and trembling and fearful of death. A simple operation relieved him and saved his life, while amid the foreign plunder which adorned his room he besought the missionary to pray for him.

ROOFING THE MISSION STABLE

Foundation for Future Building

The American Board has been working for a quarter of a century in Shansi. It has made a large investment and has laid splendid foundations in the support and self-reliance of the native church and in the hunger of the native youth for better things. The day certainly has come for vigorous and extensive building. Why delay it any longer? A little extra enthusiasm will increase the productive power several hundred per cent. This is a business proposition that will pay. Material is needed to work with. Native Chinese engineers after foreign training complain that their government, while it pays their salaries, gives them no funds to work with; that they are asked to make bricks without straw. The American Board does much the same with its missionaries in Shansi. It pays them living salaries and then gives them a mere pittance to pay for all the medical and evangelistic work. This is not economy. The real economy would be in a substantial increase in appropriations for enlarging our chapel and school buildings, that the people pressing for room might be accommodated, and for extending the medical and evangelistic work in face of the urgent demand for them.

Furtherance and Hindrance

(*West Central African Field*)

Recent advices from widely separated stations of our West Central African Mission make mention of changes taking place in that field, some of which are welcome, while others involve perplexity and fresh adjustment for the missionaries. In more than one instance improved facilities of travel, owing to railroad extension, are hailed as an immense relief from what has heretofore been one of the heaviest drags on missionary activity and progress. The day seems near at hand when the journeying so necessary to thorough mission supervision as well as extension can be done in Africa at far less expense of time and strength as well as of money.

At Benguella there has been a shifting of population, which has necessitated a considerable change of base by the missionaries for the continuing of their work. So extensive has been the emigration from Benguella to Gamba

that a transfer of the mission station became expedient, but this the Portuguese government would not allow. So Miss Arnott and Miss Stimpson were detailed to follow the people to their new home and get schools and Christian services started among them. That the work will be somewhat set back by this interruption seems inevitable, though it may result at length in schooling the Christian natives to greater self-reliance.

Several references are made to the great loss suffered by the mission in the death of Citiwika, the teacher at Okambueyo. Rev. W. H. Sanders characterizes him as "a very faithful man," who again and again allowed his personal business interests to suffer rather than let the mission school take any detriment. On one occasion he refrained from pushing a just claim against one who belonged to another tribe for fear it would prejudice his influence with him in persuading him to become a Christian. Miss Arnott says of him: "His Christian life and faithfulness were an example to us all. It is hard indeed to see such a large place in the work left vacant."

LETTERS FROM THE MISSIONS

WESTERN TURKEY MISSION

STUBBORN FACTS TO BE FACED

When Rev. Henry T. Perry wrote from Sivas, October 25, he had just returned from a visit of about a month which Mrs. Perry and he had made at Tocat, one of the most important outstations of that field. This city, considered by some well-informed people to be more beautifully located than any other in Asia Minor, is noteworthy in missionary history as the place where Henry Martyn died on his journey homeward from India. Our American Board mission work there dates back to 1854. After describing somewhat in detail the picturesque location of the town and some features of the mission work there today, Mr. Perry makes the following statement of the difficult problem which it presents: —

"In the district (Sanjak) of which Tocat City is the center, the population numbers 220,000, the greater part being Mohammedans. The mixed races, or rather the various races of Jews, Greeks, Moslems, and Armenians, inhabiting the city and its vicinity are estimated at 90,000. The Protestant churches of Asia Minor have three stubborn facts to face: First, the strong prejudices of Moslem and Gregorian; then the depletion of their congregations and the reduction of their memberships by emigration to America; and third, the increasing poverty of those who remain on account of the very poor harvests that have been yielded for the past three years. Add to these discouraging features the panics that overspread the land every little while, and can you wonder that the progress they make is not either great or rapid? The miracle of it, to us, is that they not only retain an existence, but do keep up their faith and courage. It is beautiful to see the quiet perseverance of those Tocat Christians, who, looking upward for grace and strength, push their efforts farther and farther from the center, in the midst of that Moslem predominating region. If we take the highest standard of our risen Lord for it, here, we believe, is one of the 'candlesticks' of his own right hand; and if he nourishes it with so much love and care, how loyally should we strive to be co-operators with them."

JAPAN MISSION

GOOD CHEER FROM JOSHIU

Rev. C. Burnell Olds, writing from Niigata the latter part of October, gives a kind of journal for the month

including the jubilee week. His travels took him through different provinces of Japan, his experiences in Echigo causing him no little depression of spirit. But upon passing on from there to Joshiu, he once more took heart of hope. The following are his words of good cheer: —

"Our first introduction to the province and its Christians was at Annaka, mother of churches in Joshiu. The day before the district meeting had closed, and today the Christians had gathered for a great rally from all over the province. It was a large church, and it was well filled with Christians who had more than a name to live. They were in the full swing of spiritual power. That was evident. And how they did pray! Oh, here is the index of what Christianity can do for people — nay, is doing for the people of Joshiu. Do I need to say that my spirits began to rise? The impression was not dissipated by what I saw during the next week either.

Christianity Rooted

"In Maebashi, the Christian center, not only have they a strong Christian church, including some of the leading lawyers, doctors, and other professional men of the town, but they have a strong Christian girls' school, self-supporting and aggressive, a Christian kindergarten and orphanage, and there is a pervasive Christian atmosphere in the community that is unmistakable. Christianity is rooted here. It is the power that is making for righteousness.

The Home of Neesima

"This impression was deepened as I journeyed around the province. The next night as I stood in the pulpit at Annaka again — Annaka, the place made sacred as the home of the consecrated Neesima, and later the scene of the early labors of the eloquent Ebina Danjo — as I faced that fine congregation of earnest men and women, I said to myself: Here in Joshiu is the place to make an estimate of what Christianity is to Japan and not in Echigo. That night we were entertained royally in a Christian home, and the next night again in Haraichi, this time the beautiful home of perhaps the richest man in Joshiu, but none the less Christian for all that. From the old, gray-haired grandmother down to the four little great-grandchildren, here Christianity was being lived out in a Christian home. Three times we were thus shown what a home in Japan can be in itself and in its relation to its guests, when the spirit of Christ is present as the controlling influence.

"Indeed Christianity in Joshiu is rooted. It has become indigenous. I felt as though I were in New England where religion, and the Congregational form of it, was the molder of public opinion and public morals.

A Sermon in Court

"Incidentally I saw in Maebashi several days later what I hardly expected to see in Japan for many a year. The pastor of the Annaka church had been fined for violating the newspaper regulations, because he had published an article in his local Christian paper in defense of some of the best citizens of Annaka who had been imprisoned and brought to trial unjustly. He appealed the case and at the second hearing we were present. We saw a court room filled with citizens, and we heard two Christian lawyers of acknowledged reputation and influence defend their client almost as no Christian lawyer in America would do, speaking out boldly in defense of the Christian principles involved, using copious Christian illustrations, notably that of the false accusation of Jesus Christ which led up to his crucifixion. The particular speech to which I now refer was indeed virtually a sermon, delivered with an intensity and conviction such as I never expected to hear in a Japanese court room.

Honored and Encouraged

"Incidentally here was where I gained a new and flattering distinction. In the write-up of the affair the next day in the local newspaper we came in for a description, Mr. P—— and I, and we

were referred to as 'two green-eyed, red-bearded, *old* pastors.'

"And so we went through Joshiu, and when we had gone around I counted up and found we had visited nine places, and with the exception of one place, which was still under the care of the mission, there were in every one of them a church building, a self-supporting, independent church organization, with pastors and a growing body of influential church members. So again I communed with myself and said, if Christianity can do this for Joshiu it can do it for any province, and there should be no such word as discouragement."

EASTERN TURKEY MISSION

THE OUTLOOK AT MARDIN

In a letter from Mrs. A. N. Andrus at Mardin, October 15, the following outlook is given upon the autumn doings in that station and field:—

"Early September found the Mardin circle again in the city except Miss Graf and Katherine, who did not arrive until October. The boys' high school and the theological school opened the middle of the month as usual. The girls' high school remains closed for this year, in order to give opportunity to push village school and evangelistic work more than has been possible the past few years. A most earnest petition was received from old graduates and others in the city, asking the continuance of the school without interruption, and we were very glad to see what a hold the school had secured on the hearts of the people. But of late village work has necessarily been much neglected, and this branch of the service is now much weaker than the city educational work. And so it seemed best, as we are already weakened by Miss Fenenga's absence, to curtail work here that more effort might be made to bring the outside work nearer to the city standard, and that without seriously weakening the city work. The last of September Mrs. and Miss Dewey left for Sert where they will remain two or three weeks and then visit mountain villages with special reference to school work. The best of teachers need supervision to prevent their falling into irregular, loose ways of doing things that are a hindrance to progress. We would like to have some one in the field most of the time looking solely after this work, and had hoped Miss Dewey might do it. But the high schools have made such demands upon her that she has been able to get away but rarely, and we are hoping for good results all around from this year's arrangement. The boys' high school has about the usual number of boarders and cannot well have more in its present cramped quarters. The theological class, which numbered thirteen last year, has lost three, but the ten remaining are earnestly taking hold of their second year's work. One of those who left will not be lost to the work, we hope. He has proved very successful as a teacher in the past, and there are many places in need of such service, so that we look to see him settled again soon in school work.

Stern Dealing with Desperadoes

"The new vali of Diarbekir is proving himself active in pursuit of offenders who for years have been killing and plundering in the mountains. And a token of his success was displayed in the city recently, the head of an outlaw, who had been caught and killed, crowning a pole in a conspicuous place. This was a sight that had not been seen in Mardin for more than forty years. Some of us saw it once in Midyat about thirty years ago, when another noted outlaw's head delighted the crowd from sunrise to sunset one Sabbath day. The government's excuse for such barbarity is that this class of offenders cannot be awed by any other forms of punishment, the death penalty alone being very little heeded. And certainly in the Midyat case of Hadjo it was a deterrent for a long time. Men must be dealt with where they are until they can be lifted to a higher plane, which day may God hasten! A class of of-

fenders the government does not seem able to cope with are those who for gain are raising and keeping up the price of grain, and in a measure of all food supplies. The harvest was abundant and the granaries of a few are overflowing. But little appears in the market and prices of wheat and barley are double last year's price, and four times the average of earlier years. So suffering is great among the poor, and the perplexities of the rich are much increased, as the money they can use in charity goes so little distance in relieving need."

EUROPEAN TURKEY MISSION

DR. CLARKE'S JUBILEE

Rev. H. C. Haskell, himself in his seventy-fourth year, in a letter from Philippopolis, November 19, gives an account of the notice taken there of the fiftieth anniversary of Dr. James F. Clarke's arrival in Bulgaria: —

"The fiftieth anniversary of Dr. J. F. Clarke's arrival in Bulgaria came on Friday, October 22, and the church and friends in Sofia had planned to make him a surprise visit on the evening of that day. They wished to give some expression of gratitude for and appreciation of his long and faithful labors for this nation. But on the Sunday previous to that date he had a moderate stroke of apoplexy, so that the doctors forbade his receiving visits that week. There was a large number also, scattered through Bulgaria and Northern Macedonia, who wished to give similar expressions to this faithful pioneer in the evangelization of the nation. But all had to be content with expressing by letters their esteem for him personally and their thankfulness that his working years had been spent among them. These were accompanied by small gifts in aid of his present preparation and distribution of spiritual and temperance tracts. When I was in Sofia, ten days ago, his daughter told me he had received twenty-five such letters and ten telegrams and over 225 francs from Bulgarians and missionaries for the above purpose. The former also expressed warm wishes that he might be able to continue this work for some time to come. Besides personal letters from his associates, the

DR. JAMES F. CLARKE

following brief general letter was signed by them and given to him: —

"'Whereas the beloved senior member of our mission, Rev. J. F. Clarke, D.D., is now finishing a half century of work in this mission, we wish to express our high appreciation of his great consecration to the Lord's work, of his indefatigable labors in it, and of his many sacrifices for it. We also record our gratitude to God for the prolongation of his life and work for this long period, and we trust that the closing years of his life may be filled with usefulness, may continue to exhibit the graces of a ripened Christian character, and be followed by an "abundant entrance into the heavenly and everlasting kingdom of our Lord and Saviour, Jesus Christ."'"

Congress of the Evangelical Churches in Bulgaria

In a part of the same letter Mr. Haskell describes the Congress of the

Evangelical Churches in Bulgaria, held at Sofia, November 4–8: —

"This was a representative gathering of preachers and delegates, so far as they could be collected, of all the evangelical churches of Bulgaria. The response to the call for it was very general. I find, on the imperfect roll of it which I have, the names of forty-four preachers and delegates from our mission, forty-eight from the Methodist, and two from the Baptist. The other Baptist church was invited to attend, but refused.

"The specific object of the meeting was to agree upon a handbook of rules by which we should be guided in all our relations to the Bulgarian government. The handbook adopted by our mission in 1899 was not approved by the government, on the plea that it represented but a part of the evangelicals in the country. As marriage and divorce, with the various questions relating to them and growing out of them, are left here entirely to the churches, many things are included in this handbook. A mixed committee had prepared a trial manuscript of the whole book beforehand, with seventy-eight articles. Some of these were rejected and some modified, but the most were adopted substantially as presented. The harmony was such that the rising vote by which the whole was adopted was pronounced unanimous. We trust this handbook will be indorsed by the Bulgarian government, and so give us a standing before the government and legal authority where that is needed.

"Aside from this specific object, we of course wished special fellowship and edification. We had four prayer meetings, four sermons, and the commission. Five of the leaders in these meetings were from our mission, one from the Baptist, and four from the Methodist. The congregations at these devotional and preaching services were very large, probably from two to four hundred. The missionaries present were Rev. Messrs. R. Thomson, J. W. Baird, H. C. Haskell, G. D. Marsh, and E. E. Count of the Methodist Mission.

"The congress sent its greetings and best wishes to His Royal Highness, Ferdinand I, and his august family. It received in reply the sincere thanks of the king and queen for this courtesy.

"The general impression of this first Congress of the Evangelical Churches was excellent. It marked a definite step of advance in the evangelical work here. The brotherly feeling throughout the whole body of workers and delegates was remarkable, for which we thank God and take courage."

CENTRAL TURKEY MISSION

DESPERATE EXTREMITY

The appeal by the International Relief Commission through Mr. Peet, referred to and quoted from on page 4, could not easily have stronger re-enforcement than in the latest letter from Mr. Chambers at Adana. He is the president there of the International Relief Commission, a member of the Vali's Central Commission, and also of the Vali's Orphanage Commission. He had just been able for the first time since the massacres to visit a number of the outlying villages and observe the havoc that had been wrought there. What he saw is thus photographically described: —

"The first place I visited was Hamedieh. It was a painful thing to stand amongst the ruins and call to mind the times I had visited Preacher Markar Kalousdian and his happy family, full of hope and zeal for the work. He and his oldest son were martyred, his family scattered, the men of his congregation slain, the women and children gone. My heart sank within me as I looked upon the desolation. The next place was Chokmerzimen, where I found a warm welcome from Preacher Vartan Yeranian, with his wife and three small children. No lives were lost here. Vartan Effendi escaped with his life in almost a miraculous way when nearly in the midst of the fires at Hamedieh. They told of the splendid defense in the eleven days' siege, for

nine days of which their water supply was cut off, and the even more splendid service of Rev. Mr. Kennedy, covenanting missionary of Alexandretta in the relief of the place. From here I went to Enzerli, where only one Christian house, that of a Greek, escaped the fire. The preacher, Harootune Manushakian, had removed to Kharné. I visited the ruins of his house and chapel and schools, in the erection of which he had put his very life for the past five years. He was just finishing the chapel when the storm broke. The charred ruins piteously tell the tale of the awful disaster and desolation. On Sunday the people of these two congregations assembled in the church in Chokmerzimen, where we had a solemn service, at which I administered the sacraments of baptism and communion. These people defended themselves and none were killed, but they suffered great material loss. A five hours' drive brought me to Osmanieh. I went to the house of the brother where I had so often been a guest, to find only a group of desolate widows and orphans. I went to the church where Preacher Garabed Keupelian and his excellent wife had done such fine work, and with whom I had so enjoyed my last visit. My head involuntarily bowed low down as I stood on the ruins over the spot where the seventeen martyrs were charred to death and their bodies buried in the ruins of the church building as it collapsed. Ah, the heart pain, the pitiable desolation, the cruel suffering of it all! Those women are working as hod carriers, with marvelous pluck, to reconstruct their burned huts, once their happy homes. A preacher has come to them. Their Bibles and hymn books were all burned. They beg for Bibles and hymn books that they may read again the Word of God and sing the songs of Zion and find comfort in the Lord.

"One little four-year-old, a bright, beautiful boy, as we sat conversing in the fading light innocently asked, looking up into his mother's face, 'When will papa come home?' The salt tears quickly sprang to every eye, and told of the anguish in each heart.

"Reconstruction! Yes, in God's name, reconstruction! But I cannot do it alone. I want the help of the American churches. May God help us all."

Flood Follows Fire

Mr. Chambers also tells in the following words how destitution and distress at Adana have been intensified by a destructive flood with which that region had just been visited:—

"I rode through the streets on Sunday morning. It was impossible to reach some of the quarters till rafts were constructed. There was little or no loss of life, but the destruction was great, and, coming on the heels of the massacre, the desolation was terrible. Hundreds of houses fell and many more must fall or be torn down. Probably 1,000 houses have been made uninhabitable and much property destroyed. The governor estimates the loss at £100,000.

"After the massacre our International Relief Commission repaired about 350 houses that had been burned. I do not suppose that a score of them are now habitable. We were congratulating ourselves that the work of relief was progressing and that very many people were become safe for the winter. So much of what has been done this summer has been undone and the work must begin over again. Thousands of people are again homeless and suffering, having lost much of what they have been able to secure since the massacre. The governor is active. With characteristic energy he telegraphed the news to Constantinople and the next morning had £5,000 ready for relieving the hungry. We are making lists of the fallen houses and destitute people. We cannot make an exact estimate yet, but will soon be able to report it. In the meantime any funds secured for relief will be most gratefully received.

"Our mission buildings, situated on the highest part of the city, were quite out of the region of the flood."

THE WIDE FIELD

KOREA

LESSONS FROM KOREA

The *Record of Christian Work* for October contains an article by Dr. Horace G. Underwood, entitled, "Lessons from Korea." The following are the data of fact from which the lessons are drawn and the final summing up of them under two special heads: —

"Although missions the world over are today assuming an almost romantic interest, and the awakening of the peoples with the incomputable possibilities only just beyond the threshold of today is thrilling the hearts of the watchmen of Zion, events in Korea are without doubt far in the vanguard.

"The fact that one of our churches carrying on work in Korea can so soon publish the following statement of results is to say the least unique, and deserves the attention of all students of the progress of the kingdom of God: —

"1884 — First missionary sent out.

"1887 — Christmas Day — first administration of the Lord's Supper; seven Koreans present.

	1906	1907
Total Places of Worship	628	767
Total Church Buildings	263	423
Total Schools	208	344
Total Scholars	4,356	7,504
Total Baptized Christians	12,546	15,079
Total Adherents	44,587	59,787
Total Native Contributions	$27,418	$40,088

"Not only do all the missionaries at work there insist that the conditions as shown in the above statistics indicate a wonderful opportunity that should be met and that speedily, but travelers who have visited the Far East recently clergymen who had gone to study missions, business men who have made tours of the East, newspaper correspondents whose primary work was to study the political situation — have all, with wonderful unanimity, remarked favorably on the mission work, have proclaimed its genuineness, and have repeatedly asserted that it calls for immediate action on the part of American Christians.

"Let me quote from one or two.

"Three facts concerning religious conditions in Korea especially impressed Mr. W. T. Ellis, of the *Philadelphia Press*, who recently made a tour of the world: —

"'1. The receptivity of the Korean toward Christianity in eagerness and sincerity.

"'2. The thoroughness of the work of the missionary and the vigilance with which the church membership is guarded.

"'3. The remarkable fact that the missionary has no time to go after people or to do any pioneer evangelistic work; the church is propagating itself. Here, in two decades, has been created a native church that is self-supporting and self-extending. I have no doubt that if the present missionary force in Korea were quadrupled or sextupled at once, practically the whole nation would become Christian in less than a score of years.'

"There are and always have been special times and seasons when all the conditions have been such that it has seemed as though God were offering to his followers, in answer to their prayers, peculiar opportunities possible to be utilized then but neglected, and lost, at least apparently so, forever.

"From this remarkable work now in progress in the Hermit Kingdom are there not two special lessons for the church at home?

"(1) As to our responsibility and the need of immediately meeting it to the best of our ability. Do the work now and Korea can be won for Christ. Let this opportunity slip and it may never return.

"(2) God is giving us a wonderful lesson as to the power of 'the old, old story,' calling us back to our old allegiance and to more thorough consecration to him and his service."

THE PORTFOLIO

A Chinese Solomon

A good story is told about one of the officials of this province. He held the rank of magistrate, and was a very keen and just man. He did his best to govern his people well. He often disguised himself and walked around the city to see things for himself. Many are the surprises that he worked on the opium shops and other dens. One day he walked out the side door of his yamen to go on one of these trips when he found a little girl crying as if her heart would break. He stopped and tried to ask her what the trouble was, but she could not understand him as he could not speak her dialect. So he stepped back and called one of his men. He found that the girl was a seller of little greasy cakes, something like our doughnuts, and had been robbed. He had her brought into his yamen, donned his court robes, brought the girl into the judgment hall, and then and there began to hold high court. The little girl cried so that it was hard to get her story from her, and there were no witnesses who could be called. First the attendants and yamen runners and servants crowded around. The word went out that the great and wise magistrate had gone daft for once, and the people from all around began to crowd in. First they wondered, then they began to laugh. Finally the official looked up, and seeing them laughing he straightened up, rapped on the table, and said: "Bolt the doors! You come in here and laugh at me when I am trying to be a father to my children and protect the innocents, will you? Bring me eight cash, every one of you; put them here on this table, and the little girl shall have her money back and more." The people did not like that very well, but there was no help for it, and each walked up and put his money on the table. He received each one's cash separately, counted it, and placed it one side. Finally one man came up and put down his money, and as the official looked it over he said: "What do you mean by giving me such dirty, greasy cash for this little girl? Give me eight more. What! These are all greasy too! You are the man! You stole this girl's money!" So the thief was caught and the girl's money restored. China has many officials who really seek to help their people, especially among the younger men. This magistrate is a young man, and this happened just a few months ago.

From a report-letter from George M. Newell, of Foochow, China.

The Reproach of Islam

Islam is a religion which has no new message of life, has taught no single new doctrine of hope or life to the human family, has given no new conception of God, except what is dishonoring; has given no inspiration to a new service to mankind, has preached no great new truth, has contributed no quota to the sum total of that truth, has added no philosophy, good or bad, is sterile as its god, has always tended to decline; has retarded, polluted, destroyed the manhood and corrupted the purer instincts of every nation it has touched; has blasted womanhood, destroyed the innocence of childhood.

From an address by Dr. W. R. S. Miller, of Hausaland, published in the C. M. S. Gazette for October.

Appreciated in Japan

It is wonderful that a man whose profession requires him to be a partisan, as is the case with every zealous missionary, has been able to school his mind to such a colorless and absolutely judicial mood as that shown by Dr. Cary in these pages. Certainly no comparably complete and satisfactory rec-

ord has previously been compiled of the residue and revival of the faith — the residue that survived all the persecutions of mediæval days, and the revival that has taken place during the past thirty-five years. Here we have the story of each sect told accurately and dispassionately, and even had the work been limited to this part its value would have been great. As it is, it easily steps at once into the first place among works dealing with the history of Christianity in Japan from Xavier to Nicolai.

From a review of the first volume of Dr. Cary's "History of Christianity in Japan," in The Japan Weekly Mail of October 23.

THE BOOKSHELF

A History of Christianity in Japan. By Otis Cary, D.D. New York: Fleming H. Revell Co. 2 vols. Price, $5.00 net.

Dr. Cary gives us in these two volumes the history of Christianity in Japan which will be authoritative for many years. All serious students of the subject are his debtors. Of the two volumes, the first is at once the more interesting and instructive. Never before has the romantic story of Roman Catholic missions in the Island Empire been so fully told. Dr. Cary does not aim at dramatic effect, nor at picturesqueness in form, but the reader finds his imagination stimulated and his sympathies profoundly stirred. The book is eminently impartial, and a diligent use has been made of the best sources. We may note that there is no evidence that any plot existed against the sovereignty of Japan. Indeed one doubts if the rulers believed that fiction. It served well its purpose, and most Japanese today accept it. There were excuses enough for the action taken, both good and bad. Chief among them was the mutual hostility of Catholic and Buddhist, each striving, it would seem, to outdo the other in flagrant contradiction of the teaching of his own Lord, Buddhist disobedient to Buddha and Christian denying the Christ.

Dr. Cary anticipates our criticism of his second volume, and therefore in part disarms it. He participated in the difficulties which troubled missionary and native Christian, and he cannot free himself from advocacy of the missionary side. One does not object to that, but it should be kept in view that there is another side. Dr. Cary does not hesitate to criticise the Japanese; one wishes that he were as frank as to the missionary. Our American public is better instructed when it learns of our own faults than when the entire blame is put on others. The real history of the relationship of the missionary to the Japanese church is yet to be written. Dr. Cary apologizes for the undue amount of space given to the missions of the American Board. The real difficulty is that in the effort to do justice to all, the pages at times become mere annals filled with names of individuals and of missions which are significant of nothing for the purposes of history. But after all this is merely to say that Dr. Cary is too close to his events for a true perspective, and of this, too, he is conscious. None the less our thanks are his, for his book will stand upon our shelves within convenient reach for ready and authoritative reference.

GEORGE WILLIAM KNOX.
Union Theological Seminary, New York.

Fifty Years in Constantinople, and Recollections of Robert College. By George Washburn, D.D., LL.D. Boston: Houghton Mifflin Co. Pp. 316. Price, $3.00 net.

For an intelligible bird's-eye view of Turkish politics during the last fifty years recommend to your friend the seventeen-page Introduction to Dr. Washburn's Recollections. The lucid, simple, direct narrative bespeaks his intimate acquaintance with the events described and the questions involved.

As for the story of Robert College

and Constantinople and the nearer East, which he tells, it will be of deepest interest to all those who are bound to Turkey by any tie. The tourist who has seen the towers of the college from the Bosporus or visited its halls, the resident who has felt the undercurrent of the Turkish capital in the days before the constitution, any serious-minded American who has been in Constantinople on an errand of pleasure or business or missionary purpose, will wish to read this book.

Many will seek in these pages the portrayal of Dr. Washburn as the president of Robert College. He was not the founder; that honor must be divided between Mr. Robert and Dr. Hamlin. But he was the master builder, and the trustees of the college, notably Mr. Kennedy, gave him farsighted and liberal support. Dr. Washburn believed, and believes, that even a "self-supporting" college cannot do its best work without an adequate endowment; that the main purpose of a college education is discipline and manhood; that Robert College must be first of all a Christian college. As you read of his nursing students in their sickness, and of how one died in his arms, you get an insight into his heart. You are ready to justify his pride in the public services of graduates who have been sent forth. You are pleased at his ready appreciation for the services of his colleagues. You find that Mrs. Washburn, also, has had an unreckoned share in their common service and hopes and sympathies.

Naturally there is no reference to Dr. Washburn's pre-eminence as an authority on Turkish and Mohammedan questions. It does appear that he spoke for Mohammedanism at the Parliament of Religions in Chicago, and that the British government at certain times has desired his opinion regarding political questions. But what we find continually throughout the book is a breadth of acquaintance, even in the highest circles, which marks him as a man of public affairs. And the inside history of some diplomatic situations here related shows him as himself a diplomat, with unsuspected services to nations and to humanity.

The book is rightfully personal, and yet the impression left is not alone that of Dr. Washburn. One remembers the alumni of the college in Bulgaria and Turkey, the complexities of the Eastern question, the work of educational missions in the Turkish empire. And through it all one cannot but note the repeated declaration that Robert College, which has sent out men chiefly, indeed, into business and political life, is dominated by a spiritual and missionary purpose, and that it would live by the faith expressed in its motto, *Per Deum Omnia*.

JOHN E. MERRILL.

The Autobiography of Sir Henry Morton Stanley, G.C.B., D.C.L., etc. Edited by his wife, Dorothy Stanley, with sixteen photogravures and a map. Boston and New York: Houghton Mifflin Co., 1909. Pp. 551. Price, $5.00 net.

This volume is a surprise and a delight. Those who have read, "How I Found Livingstone," "Through the Dark Continent," "The Congo and the Founding of Its Free State," and "In Darkest Africa," know the great African explorer as Stanley Africanus, of immense energy and administrative abilities, capable of great endurance in the pursuit of his difficult undertakings. But this autobiography reveals much of the inner man, of most affectionate nature, always holding steadfastly to high ideals of truth, honor, and righteousness, having faith in God as well as in humanity, a man of prayer and of consecrated purpose, and ready for any personal sacrifice for a noble end.

The first portion of the book is strictly an autobiography, treating of his childhood and youth, his life in the workhouse, and other experiences. It is not a little surprising that he and his wife, who skillfully edits the volume, should have been willing to give this sad chapter in so much detail. But we are glad it has been done. It was a brave thing to do, and will give inspiration to all who read it, for as Stanley himself says: "If my life had been merely frivolous, a life of pur-

poseless drifting, why then silence were better. But it has not been so, and therefore my life can teach some lessons and give encouragement to others." Most men would have shrunk from portraying the experiences of a homeless boy in the workhouse and later on.

The full account of Stanley's notable expeditions given in the several volumes which he has prepared is not to be looked for in this autobiography. Only the connecting links are here found and side lights are thrown upon his various enterprises. Here we learn of the high motives which actuated him, and of the solemn purpose impelling him to undertakings in behalf of human interests, for which he felt competent. He believed, with Livingstone, that the surest way to extirpate the slave trade was to open highways into Africa, reveal its atrocities, and introduce the agencies for their suppression. It is interesting to note how his admiration for Livingstone, the "Christlike man," grew by "leaps and bounds." His conviction constantly reappears that Africa is a continent worthy of all effort to redeem, and that it is to be controlled, not by force, but by moral superiority, reforming and changing the hearts of men. Many fine passages might be quoted if space would permit. By all means read the volume. It is more entertaining than any novel. It reveals a man of large proportions, not without foibles, but great of soul, still greater in what he was than in what he did. E. E. S.

OTHER BOOKS RECEIVED

"Helen E. Moses, of the Christian Women's Board of Missions," by Jasper T. Moses. New York: F. H. Revell Co. Pp. 192. Price, $1.00 net. "Bolenge: A Story of Gospel Triumphs on the Congo," by Mrs. Royal J. Dye. Cincinnati: Foreign Christian Missionary Society. Pp. 225. "Cyrus Hall McCormick: His Life and Work," by Herbert N. Casson. Chicago: A. C. McClurg & Co. Pp. 264. "Conversion of a High Priest into a Christian Worker." Edited and presented by Rev. M. Goldin. Boston. Pp. 160. "History of the Jesuit Mission in Madura, South India, in the Seventeenth and Eighteenth Centuries," by J. S. Chandler. Madras: Methodist Episcopal Publishing House. Pp. 80. "From the Crucifix to the Cross: The Heretics," by Harriet Crawford. Cincinnati: F. F. Rowe. Pp. 200.

THE CHRONICLE

ARRIVALS ABROAD

October 1. At Foochow, China, Miss Martha Wiley and Miss Agnes J. Meebold.

October 3. At Maebashi, Japan, Miss Olive S. Hoyt.

October 29. At Hadjin, Rev. Harold I. Gardner, and the Misses Vaughan and Unger.

November 16. At Marsovan, Turkey, Miss Fanny G. Noyes.

November 17. At Guadalajara, Mexico, Miss Alice Gleason.

December 5. At Peking, China, Miss Lucy I. Mead.

ARRIVALS IN THIS COUNTRY

November 13. At Boston, Mr. and Mrs. Columbus C. Fuller, of the Rhodesian Branch of the South African Mission.

November 24. At New York, Miss Mary W. Riggs, of the Eastern Turkey Mission.

November 25. At Boston, Dr. Caroline F. Hamilton, of the Azariah Smith Hospital, Aintab, Turkey.

DEPARTURES

November 17. From New York, Miss Martha E. Price, returning to the Zulu Branch of the South African Mission.

November 23. From San Francisco, Rev. and Mrs. Edward H. Smith, returning to the Foochow Mission.

December 1. From New York, Rev. and Mrs. W. W. Wallace, returning to the Madura Mission.

December 23. From San Francisco, Miss Mary E. Vanderslice, under appointment to the North China Mission.

DEATHS

September 9. At Nauru, Marshall Islands, Frank Delaporte, son of Rev. and Mrs. Philip Delaporte.

October 24. At Bombay, India, Edward Hume Hunsberger, son of Rev. and Mrs. Byron K. Hunsberger.

October 27. At Lintsing, China, James Hamilton McCann, Jr., son of Mr. and Mrs. J. H. McCann, aged one year and eleven days.

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The friends of Rev. and Mrs. W. L. Curtis will regret to learn that their little daughter Dorothy has been passing through a severe case of scarlet fever. By the time this number of the *Herald* reaches our readers, it is hoped that the Curtis family will be out of quarantine and little Dorothy well on the road to recovery.

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The picture added this month to our gallery of missionary children cannot often be matched. It is a phenomenal group. With such an abundance of little folks in the same family, there is a positive scarcity of birthdays. The six little Dunnings out in Japan have only four birthdays among them; only two of them have birthdays all to themselves; the other four have just had one apiece. But it is no doubt a case where sharing a thing is having more of it.

THE DUNNING CHILDREN AND JAPANESE MAID

DONATIONS RECEIVED IN NOVEMBER

NEW ENGLAND DISTRICT

Maine

Bath, Winter-st. Cong. ch.	125 14	
Brewer, 1st Cong. ch.	19 75	
Bridgton, 1st Cong. ch.	1 00	
Brownville, Cong. ch.	6 00	
Brunswick, Cong. ch.	125 70	
Foxcroft and Dover, Cong. ch.	33 10	
Holden, Cong. ch.	11 90	
Lewiston, Pine-st. Cong. ch.	46 00	
Limerick, Cong. ch.	7 00	
Portland, St. Lawrence Cong. ch.	50 00	
Sanford, North Cong. ch.	10 86	
Windham, 1st Cong. ch.	15 91	—452 36

New Hampshire

Bartlett, Cong. ch.	15 80	
Bradford Center, Cong. ch.	1 00	
Campton, Cong. ch.	12 00	
Chester, Cong. ch.	8 18	
Gilmanton Iron Works, Cong. ch.	2 25	
Hampstead, Cong. ch.	12 82	
Hillsboro Center, Cong. ch.	5 00	
Hookset, Cong. ch.	3 00	
Hopkinton, Cong. ch.	52 00	
Hudson, Caldwell Buttrick,	1,500 00	
Keene, Court-st. Cong. ch.	24 15	
Manchester, Franklin-st. Cong. ch.	55 00	
Meredith, 1st Cong. ch.	22 05	
Milford, Cong. ch.	1 53	
Milton, Cong. ch.	10 00	
Nashua, Pilgrim Cong. ch.	22 56	
Newcastle, Cong. ch.	5 00	
Rindge, Cong. ch.	20 00	
West Lebanon, Cong. ch.	24 61	—1,796 95
Legacies.—Portsmouth, Martha J. Lowd, by Sarah E. Roberts, Ex'x,		2,500 00
		4,296 95

Vermont

Barnet, Cong. ch. 35 31
Bennington, 2d Cong. ch. 59 48
Berlin, Cong. ch., toward support Rev. John X. Miller, 30 20
Brownington and Orleans, Cong. ch. 38 51
Danville, Cong. ch. 87 50
Essex, 1st Cong. ch. 20 00
Hyde Park, 2d Cong. ch. 1 00
Newfane, Cong. ch. 3 60
New Haven, Cong. ch. 12 43
Newport, Friend of the work, 10 00
North Craftsbury, Cong. ch. 14 00
North Thetford, Cong. ch., toward support Dr. C. W. Young, 22 00
Pawlet, Cong. ch. 1 75
St. Johnsbury, Center Cong. ch. 5 00
Westford, Cong. ch. 15 00——355 78

Legacies.—Norwich, Martha A. Dutton, by George Messenger, Adm'r, 156 11
St. Johnsbury, Mrs. Sarah Fairbanks Stone, by Mary E., Arthur F., and Philip H. Stone, Ex'rs, 100 00——256 11

611 89

Massachusetts

Amesbury, Main-st. Cong. ch. 66 96
Amherst, ch. of Christ in Amherst College, 106 35
Andover, Friend, 25 00
Ashby, Cong. ch. 6 60
Ashland, Cong. ch. 1 71
Auburn, Cong. ch. 33 00
Auburndale, Cong. ch. 20 00
Bernardston, Goodale Memorial Cong. ch. 10 75
Blandford, 2d Cong. ch., for Harpoot, 3 50
Boston, Immanuel-Walnut-av. Cong. ch. 1,209 70
Braintree, 1st Cong. ch., Friend, for Station Plan, 700 00
Brookline, Leyden Cong. ch., 891.98; Harvard Cong. ch., 599.71, 1,491 69
Chicopee, 1st Cong. ch. 20 63
Chicopee Falls, 2d Cong. ch. 46 93
Concord, Trin. Cong. ch. 54 75
Dedham, 1st Cong. ch. 247 03
East Charlemont, Cong. ch. 8 00
East Northfield, *Record of Christian Work,* 21 50
Fall River, Central Cong. ch. 828 87
Fitchburg, Calvinistic Cong. ch., 79.12; Rollstone Cong. ch., Lucy E. Rice, with previous donations, to const. MRS. MARY W. PARKER, H. M., 20, 99 12
Florence, Cong. ch. 32 50
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 125 00
Haverhill, Friend, 5 00
Haydenville, Cong. ch. 3 50
Heath, Union Cong. ch. 14 00
Hingham, Cong. ch. 95 00
Holden, Cong. ch. 20 20
Holyoke, 1st Cong. ch. 94 01
Hopkinton, 1st Cong. ch. 29 00
Hyde Park, Clarendon Hills Cong. ch. 2 50
Lawrence, Trinity Cong. ch. 19 00
Leominster, F. A. Whitney, 15 00
Lincoln, Cong. ch., add'l, 30 00
Mattapoisett, Cong. ch. 18 50
Melrose Highlands, Cong. ch. 165 39
Middleton, Cong. ch. 5 81
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge, 20 00
Mittineague, Cong. ch. 10 50
Monson, Cong. ch., toward support Rev. H. J. Bennett, 149 90
Newton, Eliot Cong. ch. 3,200 00
Newtonville, Central Cong. ch., for Shansi, 437 27
Northampton, Edwards Cong. ch., for medical work, Pang-Chuang, 164 59
North Attleboro, Oldtown Cong. ch. 16 31
North Chelmsford, 2d Cong. ch. 10 00
Norton, Trinitarian Cong. ch. 23 57
Oxford, 1st Cong. ch. 6 00
Peabody, South Cong. ch. 98 00
Pittsfield, French Cong. ch. 5 00
Plainfield, Cong. ch. 4 25
Plympton, Cong. ch. 6 00
Quincy, Wollaston Cong. ch. 43 00
Randolph, T. 20 00
Salem, Tab. Cong. ch., toward support Rev. D. S. Herrick, 107.90; South Cong. ch., 9.55, 117 45
Sheffield, Cong. ch. 15 56
Shrewsbury, Cong. ch. 61 10
Somerville, Winter Hill Cong. ch. 20 33
Southboro, Pilgrim Cong. ch. 13 58
South Hadley, Cong. ch. 15 71
Springfield, Faith Cong. ch., 24.25; Olivet Cong. ch., 11.10, 35 35
Sunderland, Cong. ch. 44 47
Upton, 1st Cong. ch. 8 14
Walpole, 2d Cong. ch. 15 55
Waltham, 1st Cong. ch. 70 65
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 81 17
West Barnstable, Cong. ch. 8 00
West Medford, Cong. ch. 53 07
West Yarmouth, Cong. ch. 3 30
Whitinsville, Cong. ch., add'l, 35 00
Wilbraham, 1st Cong. ch. 38 00
Williamstown, 1st Cong. ch., 125; ch. of White Oaks, 6, 131 00
Winchendon, 1st Cong. ch. 18 00
Windsor and East Windsor, 1st Cong. ch. 8 00
Worcester, Plymouth Cong. ch., 594.36; Old South Cong. ch., toward support Rev. C. B. Olds, 123.11; Friend, 5, 722 47
——, Worcester South Conference, 29 79–11,436 58

Legacies.—Newburyport, Harriet M. Savory, add'l, 16 56
Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l, 3 00
Springfield, Mrs. Elizabeth L. Warriner, by Edward Morris and Robert O. Morris, Ex'rs, add'l, 11,305 10
Worcester, Mrs. Harriet Wheeler Damon, add'l, 112 75–11,437 41

22,873 99

Rhode Island

Pawtucket, Darlington Cong. ch. 4 50

Young People's Societies

NEW HAMPSHIRE.—Candia, Y. P. S. C. E., for Ing-hok, 10 00

MASSACHUSETTS.—Amherst, 1st Y. P. S. C. E., for Harpoot, 10; Fitchburg, Rollstone Y. P. S. C. E., for Adana, 10; Gloucester, Lanesville Y. P. S. C. E., for do., 1.05; Lowell, 1st Y. P. S. C. E., for do., 15; Shirley, Y. P. S. C. E., for Shao-wu, 10; Stockbridge, Y. P. S. C. E., for Ing-hok, 5, 51 05

61 05

Sunday Schools

NEW HAMPSHIRE.—Campton, Cong. Sab. sch., Harvest Festival money, 20 00

VERMONT.—Swanton, Cong. Sab. sch., 10; Woodstock, Cong. Sab. sch., 24, 34 00

MASSACHUSETTS.—Belmont, Plymouth Cong. Sab. sch., 2.66; Blandford, 2d Cong. Sab. sch., for Harpoot, 1.50; Chicopee, 1st Cong. Sab. sch., 3.62; Hanson, Cong. Sab. sch., for Adana, 2.07; Harwichport, Pilgrim Cong. Sab. sch., 5; Haverhill, West Cong. Sab. sch., 25.22; Lowell, Pawtucket Cong. Sab. sch., toward support Mrs. Mary A. Fairbanks, 25; Melrose, Orthodox Cong. Sab. sch., 24.81; Methuen, 1st Cong. Sab. sch., Friendship class, 2.07; Newburyport, Central Cong. Sab. sch., 4.50; Palmer, 2d Cong. Sab. sch., 5.46; Pittsfield, South Cong. Sab. sch., 10; South Egremont, Cong. Sab. sch., 2; Swampscott, 1st Cong. Sab. sch., 2.60; Worcester, Plymouth Cong. Sab. sch., for Adana, 19.53, 136 04

RHODE ISLAND.—Providence, Beneficent Cong. Sab. sch., for work in Turkey, 5 75

195 79

MIDDLE DISTRICT

Connecticut

Ansonia, Ger. Cong. ch. 2 00
Bristol, Cong. ch. 70 00

Columbia, Cong. ch. 52 87
Ellington, Cong. ch. 79 55
Exeter (Leonard Bridge), Cong. ch. 11 05
Fairfield, Cong. ch. 123 00
Granby, 1st Cong. ch. 13 00
Greenwich, 2d Cong. ch., 204.96; Stanwich Cong. ch., 60.66, 265 62
Groton, John J. Copp, 5 00
Hartford, Caroline Hansell, 15 00
Meriden, W. H. Catlin, 25 00
Middlebury, Cong. ch. 31 54
Montville, Cong. ch. 5 00
Naugatuck, Anna H. De Voir, 3 00
Nepaug, South Cong. ch. 13 00
New Haven, ch. of the Redeemer, toward support Rev. J. E. Tracy, 800; United Cong. ch., 350; Grand-av. Cong. ch., 28; Friend, 100, 1,278 00
Plainville, Cong. ch. 45 00
Portland, 1st Cong. ch. 3 75
Ridgeville, 1st Cong. ch., add'l, 10 00
Salisbury, Cong. ch. 10 35
South Windsor, 2d Cong. ch. 25 00
Stony Creek, ch. of Christ, 5 00
Taftville, Cong. ch. 8 25
Thomaston, Cong. ch. 37 99
Sound Beach, 1st Cong. ch. 20 00
Stafford Springs, Cong. ch. 66 91
Voluntown, Cong. ch., toward support Rev. J. H. Pettee, 5 00
Watertown, 1st Cong. ch. 120 00
Westport, Saugatuck Cong. ch. 6 84
Westville, Anna F. Rhoda, for Harpoot, 30 00
Wethersfield, 1st Cong. ch, toward support Rev. J. J. Banninga, 500 00
Winchester Center, Cong. ch. 26 55
Winsted, 2d Cong. ch. 98 60
Woodbridge, Cong. ch. 5 00—3,016 87

New York

Briarcliff Manor, Cong. ch. 37 41
Brooklyn, Central Cong. ch., 83; South Cong. ch., 16.40; Friend, 1, 100 40
Candor, Cong. ch. 20 00
Clarkson, ch. 2 50
Hopkinton, Cong. ch. 8 00
Jamestown, 1st Cong. ch. 10 50
Mannsville, Cong. ch. 14 00
New York, Broadway Tab. Cong. ch., 1,567.21; Alfred A. L. Bennett, 10, 1,577 21
Rome, Sarah B. Hammond, 7 73
Smyrna, Cong. ch. Miss. Soc. 15 60
Spencertown, Friend, 1 00
White Plains, Westchester Cong. ch., toward support Rev. and Mrs. Theodore S. Lee, 600 00—2,393 75

New Jersey

East Orange, 1st Cong. ch., toward support Rev. W. S. Dodd, 105 44
Haddonfield, J. D. Lynde, 25 00
Iona, I. and J. L. Leonard, 1 00
Montclair, 1st Cong. ch. 1,100 00
New Brunswick, F. Z. Rossiter, 1 00
Plainfield, Cong. ch. 282 50
——, Friend, 45 00—1,559 94

Pennsylvania

Meadville, Park-av. Cong. ch. 12 38
Ridgway, Ida E. Wood, 5 00——17 38

Ohio

Bellevue, 1st Cong. ch. 25 00
Cincinnati, Walnut Hills Cong. ch., to const. JOHN E. RICHARDSON, H. M., 171.05; Lawrence-st. Cong. ch., 20, 191 05
Cleveland, 1st Cong. ch. 23 70
Columbus, 1st Cong. ch. 80 60
Fort Recovery, Cong. ch. 13 50
Gomer, Cong. ch. 45 00
Kent, Cong. ch. 60 00
Lock, Cong. ch. 6 00
Lorain, 1st Cong. ch. 30 00
Madison, Cong. ch. 12 63
Oberlin, 1st Cong. ch., Mr. and Mrs. Metcalf, for work in Turkey, 50 00
Oxford, M. F. L. 100 00
Richfield, Cong. ch. 5 00
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pang-Chuang, 7 50
West Park, Cong. ch. 10 00
York, Cong. ch. 2 00——661 38

Maryland

Lutherville, Mary L. Judd, 3 00

District of Columbia

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 39 51

Georgia

Atlanta, 1st Cong. ch. 7 13
Fort Valley, Miss M. F. Bassett, 5 00——12 13

Young People's Societies

NEW YORK.—Aquebogue, Y. P. S. C. E. and Cong. Sab. sch., for Adana, 15; New York, Mission Study class of Broadway Tab. Cong. ch., of which 9 for Harpoot, 11, 26 00
DISTRICT OF COLUMBIA.—Washington, 1st Y. P. S. C. E. 69 19
95 19

Sunday Schools

CONNECTICUT.—Greenwich, 2d Cong. Sab. sch., toward support Rev. Lewis Hodous, 29.24; Hartford, Sab. sch. of Warburton Chapel, 6.74; Union, Cong. Sab. sch., 2; Winsted, 2d Cong. Sab. sch., 6.88, 44 86
NEW YORK.—Brooklyn, South Cong. Sab. sch., 30; Buffalo, Pilgrim Cong. Sab. sch., 3.28; Mt. Vernon, Cong. Sab. sch., for Adana, 30; New York, Bethany Cong. Sab. sch., 10, 73 28
VIRGINIA.—Herndon, Cong. Sab. sch. 5 15
123 29

INTERIOR DISTRICT

Kentucky

Berea, Cong. ch. and Sab. sch. 1 00

Alabama

Dothan, Newton Chapel Cong. ch. 2 00
Midland City, Christian Hill Cong. ch. 5 00——7 00

Texas

Dallas, Central Cong. ch. Ladies' Miss. Soc. 10 00

Indiana

Marion, The Temple, 10 31

Oklahoma

Agra, 1st Cong. ch. 2 29
Weatherford, Zion Ger. Cong. ch. 85 00——87 29

Illinois

Albion, 1st Cong. ch. 2 60
Chicago, Kenwood Cong. ch., 695.04; Union Park Cong. ch., 135.94; 1st Ger. Cong. ch., 20; Green-st. Cong. ch., 4; Brother meeting, 10, 864 98
Galva, 1st Cong. ch. 37 91
Glencoe, Cong. ch. 35 85
Harvey, Cong. ch. 40 81
Highland, 1st Cong. ch. 3 50
Jacksonville, Cong. ch., toward support Rev. Walter Foss, 125 00
Lagrange, Cong. ch. 5 00
Minooka, 1st Cong. ch. 4 00
Normal, Cong. ch. 3 50
Oak Park, Friend, 02
Peoria, 1st Cong. ch. 135 00
Quincy, 1st Union Cong. ch. 69 92
Rockford, 2d Cong. ch. 58 00
Rollo, Cong. ch. 8 00
Roodhouse, Cong. ch. 10 00
Roscoe, Cong. ch. 3 32
St. Charles, Cong. ch. 18 29
Sheffield, 1st Cong. ch. 87 62
Waukegan, Cong. ch. 3 55
Wyanet, 1st Cong. ch. 30 00—1,546 87

Michigan

Benton Harbor, Cong. ch.	73 00	
Benzonia, Cong. ch.	22 00	
Calumet, 1st Cong. ch.	72 06	
Detroit, 1st Cong. ch.	227 00	
Fremont, Cong. ch.	3 52	
Grand Rapids, Eldredge Mix,	4 25	
Rosedale, Cong. ch.	1 00	
Vernon, Cong. ch.	6 00	408 83

Wisconsin

Berlin, J. C. Pickert,	10 00	
British Hollow, Thomas Davies,	50 00	
Genesee, Cong. ch.	10 00	
Kinnickinnic, Cong. ch.	2 56	
La Crosse, 1st Cong. ch.	100 00	
Lone Rock, Cong. ch.	3 00	
New London, 1st Cong. ch.	17 45	
New Richmond, Cong. ch.	18 95	
Park Falls, Cong. ch.	5 50	
Randolph, Cong. ch.	21 20	
Ripon, Cong. ch.	41 22	
Salem, 1st Cong. ch.	17 06	
Sparta, J. G. Leete,	30 00	
Spring Brook, 1st Cong. ch.	2 00	
Spring Valley, Cong. ch.	2 90	
Sun Prairie, Cong. ch.	19 18	
Walworth, Cong. ch.	4 02	355 04

Minnesota

Lake City, Cong. ch.	14 63	
Minneapolis, 1st Cong. ch., 200; Plymouth Cong. ch., toward support Rev. Alden H. Clark, 158.83; Pilgrim Cong. ch., 27.87,	386 70	
Round Prairie, Cong. ch.	4 13	
St. Paul, Olivet Cong. ch., Merriam Park, for native teacher, Hulakegh Mission,	62 50	
Spring Valley, 1st Cong. ch.	7 69	
Wadena, Cong. ch.	20 00	495 65
Legacies.—St. Paul, Anson Blake, by Chas. T. Thompson, Ex'r, add'l,		400 00
		895 65

Iowa

Chester Center, Cong. ch.	13 00	
Clear Lake, 1st Cong. ch.	6 60	
Davenport, Edwards Cong. ch.	27 92	
Glenwood, Cong. ch.	18 00	
Harvey, Cong. ch.	5 50	
Manchester, Cong. ch.	33 00	
Marshalltown, 1st Cong. ch.	19 90	
McGregor, 1st Cong. ch.	65 00	
Moville, Cong. ch.	8 00	
Nora Springs, Cong. ch.	1 50	
Sheldon, 1st Cong. ch.	39 63	
Templeton, Cong. ch.	3 60	
Waverly, 1st Cong. ch.	13 00	
Winthrop, Cong. ch.	10 00	264 65

Missouri

St. Louis, Union Cong. ch.		17 00

North Dakota

Blue Grass, Ger. Cong. ch.	20 00	
Cayuga, Cong. ch.	3 05	
Harvey, Ger. Cong. chs.	50 00	
———, Glen Ullin, Bethanien Cong. ch.; Hebron, Bethesda Cong. ch.; Leipzig, Philadelphia Cong. ch.; Willa, Neuburg Cong ch., Ger. chs.	50 00	123 05

South Dakota

Ashton, Cong. ch.	8 00	
Eureka, Ger. Cong. ch.	40 00	
Fairfax, Bethlehem Ger. Cong. ch.	9 00	
Hosmer, Ger. Parish Cong. ch.	25 00	
Parkston, Ger. Cong. ch.	30 00	
Valley Springs, Cong. ch.	12 45	124 45

Nebraska

Ames, Josephine Iiams,	1 00	
Apollonia, Cong. ch.	1 00	
Bruce, Cong. ch.	21 00	
Butte, Ger. Zion Cong. ch.	7 10	
Franklin, 1st Cong. ch.	39 69	
Fremont, 1st Cong. ch.	35 60	
Grand Island, 1st Cong. ch.	24 75	
Kearney, Mrs. L. N. Graves,	5 00	
Lincoln, 1st Cong. ch.	16 16	
McCook, Cong. ch.	30 00	
Naper, Ger. Christ's ch.	10 00	
Paisley, Cong. ch.	4 25	
Petersburg, Cong. ch.	5 25	200 80

Kansas

Douglass, Cong. ch.	18 00	
Great Bend, Cong. ch.	10 00	
Herndon, Cong. ch.	5 00	
Manhattan, Mrs. E. E. Shelley,	10 00	
Munden, John Rundus,	50	
Topeka, 1st Cong. ch.	140 20	
Wellington, 1st Cong. ch.	30 00	
Wichita, College Hill Cong. ch.	35 70	249 40

Colorado

Arriba, Cong. ch.	1 65	
Flagler, Cong. ch.	2 66	
Fort Collins, Plymouth Cong. ch., 29; Ger. Cong. ch., 10,	39 00	
Rye, 1st Cong. ch.	10 00	
Silverton, 1st Cong. ch.	8 70	
Trinidad, Woman's Miss. Soc.	7 50	69 51

Young People's Societies

ALABAMA.—Beloit, Union Y. P. S. C. E.	2 00
ILLINOIS.—Downer's Grove, Y. P. S. C. E., toward support Rev. and Mrs. A. MacLachlan, 5; Wheaton, College Y. P. S. C. E., for Ing-hok, 5,	10 00
IOWA.—Treynor, Ger. Y. P. S. C. E.	7 00
MISSOURI.—St. Louis, Fountain Park Y. P. S. C. E., for Ing-hok,	7 50
NEBRASKA.—Hyannis, Young men of Cong. ch., for Pang-Chuang, 7.61; Irvington, Y. P. S. C. E., 3,	10 61
	37 11

Sunday Schools

ALABAMA.—Joppa, Institute Cong. Sab. sch., for Adana,	15 00
ILLINOIS.—Moline, 2d Cong. Sab. sch., 3.25; Wheaton, College Cong. Sab. sch., for Ing-hok, 30.85,	34 10
MICHIGAN.—Detroit, 1st Cong. Sab. sch.	40 00
WISCONSIN.—Shopiere, Cong. Sab. sch., 5; Platteville, Cong. Sab. sch., for Harpoot, 30,	35 00
IOWA.—Glenwood, Cong. Sab. sch., 4.11; Harvey, Cong. Sab. sch., 4; Ottumwa, 1st Cong. Sab. sch., 4.96,	13 07
KANSAS.—Wakefield, Cong. Sab. sch.	1 79
COLORADO.—Fort Collins, Plymouth Cong. Sab. sch.	3 00
	141 96

PACIFIC DISTRICT

Washington

Deer Park, W. H. Short,	10 00	
Penawawa, Cong. ch.	25 00	
Ritzville, Zion Cong. ch.	50 00	
Warden, Ger. Cong. ch.	10 00	95 00

Oregon

Ashland, 1st Cong. ch.	9 75

California

Berkeley, Park Cong. ch., 15.30; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72,	87 30	
Claremont, Cong. ch.	308 25	
Cloverdale, Cong. ch.	7 00	
El Monte, R. M. Webster,	4 00	
Etiwanda, Cong. ch.	19 60	
Little Shasta, Cong. ch.	5 50	
Oakland, 1st Cong. ch.	30 00	
National City, Cong. ch.	6 00	
Pacific Grove, Mayflower Cong. ch.	1 25	
Palermo, Cong. ch.	15 00	
Piedmont, Mrs. C. U. Martin,	2 50	

Rio Vista, Cong. ch., Peter Cook, 100 00
Rohnerville, Cong. ch. 5 00
San Diego, 1st Cong. ch. 255 70
San Mateo, Cong. ch. 11 50
Sunnyvale, Cong. ch. 7 00
Wasco, Cong. ch. 6 80—872 40

Territory of Hawaii

Honolulu, A friend, through Rev. Doremus Scudder, 1 00

Young People's Societies

WASHINGTON.—Seattle, Green Lake Y. P. S. C. E., for Ing-hok, 7 50

Sunday Schools

WASHINGTON.—Black Diamond, Cong. Sab. sch., Mrs. Davidson's class, 2; Seattle, Prospect Cong. Sab. sch., for Ing-hok, 5, 7 00
CALIFORNIA.—San Mateo, 1st Cong. Sab. sch. 10 00
17 00

MISCELLANEOUS

Africa

Chisamba, Mrs. Wm. Cammack, 17 48

Sunday Schools

CHINA.—Foochow, Sunday school of children of American missionaries, for Mt. Silinda, 5 00

Joint Campaign Fund

From Joint Campaign Fund, by Dr. Lucien C. Warner, treasurer, 27,144 05

Advance Work, Micronesia

Balance toward expenses Guam station, 129 61

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

(From ch., Camden, N. Y.) 37 78
(From Guild, Manhattan ch., New York, toward support Mrs. F. B. Bridgman), 25 30
For building for kindergarten, Cesarea, 2,640 00
Balance for building for girls' school, Marsovan, 185 00
For salary of Smyrna teachers, 484 00
For dining veranda at Capron Hall, Madura, 100 00
For kindergarten room, Capron Hall, Madura, 350 00
For vacation expenses of Miss May Morrison, Madrid, 25 00—3,847 08

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 1 50

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 395 96

Additional Donations for Special Objects

MAINE.—Andover, Cong. ch., for use of Miss Elizabeth S. Perkins, 4.71; Island Falls, Prim. class of Cong. Sab. sch., for pupil, care Miss Ruth M. Bushnell, 3, 7 71
NEW HAMPSHIRE.—Campton, Cong. Sab. sch. Harvest Festival money, for use of Miss E. M. Blakeley, 25; do., Mrs. Modo's class, for do., 9; Hollis, Friend, for pupil, care Rev. E. H. Smith, 10; Salem, Y. P. S. C. E., for native instructor, care Rev. J. X. Miller, 10, 54 00
Correction.—Item in December *Herald* acknowledged from Home Dept., Cong. Sab. sch., Lancaster, Mass., for Bible-woman, care Miss Martha S. Wiley, 25, should have been acknowledged from Lancaster, N. H.
VERMONT.—West Brattleboro, Edward S. Clark, for medical work, care Dr. C. E. Clark, 10; Westminster, Y. P. S. C. E., for work, care Dr. Harriet E. Parker, 5, 15 00
MASSACHUSETTS.—Amherst, Elliot S. Hall, for work, care Rev. Chas. L. Storrs, 50; Andover, South Cong. Sab. sch., Mrs. F. R. Shipman's class, for work, care Rev. E. C. Partridge, 20; Boston, Boylston Cong. Sab. sch. (Jamaica Plain), Prim. Dept., for pupil, care Rev. E. H. Smith, 10; do., Cong. Sab. Sch. and Pub. Soc., toward printing Bulgarian hymn books, care Mrs. Geo. D. Marsh, 25; do., J. P. Sherman, for work, care Mrs. R. Winsor, 30; Cambridge, Pilgrim Cong. ch., Rev. Richard Wright, for native worker, care Rev. W. P. Sprague, 10; Enfield, Woman's Miss. Soc., for work, care Dr. H. N. Kinnear, 15; Erving, Friend, for teacher, care Rev. B. K. Hunsberger, 50; Newton, Eliot Guild, for use of Miss Isabel F. Dodd, 10; Newtonville, Central Cong. ch., for native teacher, care Rev. B. K. Hunsberger, 80; North Brookfield, Mrs. Josephine C. Whiting, for pupil, care Rev. T. D. Christie, 50; Orange, Jun. Y. P. S. C. E. of Central Cong. ch., for work, care Rev. Edwin D. Kellogg, 20; Springfield, Mrs. Robert A. Clark, for work, care Dr. F. F. Tucker, 15.50; Stockbridge, 1st Cong. Sab. sch., for pupil, care Mrs. Edward Fairbank, 10; Stoneham, through M. A. Proctor, friends in various places, for work, care Miss E. M. Chambers, Kessab, 112.33; Worcester, Friend, toward the rebuilding of the Eastern Turkey Mission, 5, 512 83
CONNECTICUT.—Ansonia, J. Stettbacher, for use of Miss J. L. Graf, 5; East Hartford, Y. P. S. C. E., for work, care Rev. E. H. Smith, 20; Hartford, Center Cong. Sab. sch., for work, care Rev. and Mrs. B. K. Hunsberger, 20.14; do., Friends, through Rev. Wm. Hazen, for work, care Miss Belle Nugent, 12.71; Lisbon, Cong. Sab. sch., for pupils, care Rev. Geo. P. Knapp, 4.65; Madison, Y. P. S. C. E., for pupil, care Rev. R. A. Hume, 15; Mansfield, Chas. H. Learned, for hospital, care Dr. H. N. Kinnear, 10; Meriden, Robert Scovel Loux Memorial, for native helper, care Rev. L. S. Gates, 8; New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 180; Somers, Cong. Sab. sch., for work, care Mrs. L. S. Gates, 10; South Windham, Y. P. S. C. E., for work, care Rev. E. H. Smith, 10, 295 50
NEW YORK.—Binghamton, Chas. W. Loomis, for native helper, care Dr. H. Beals, 20; Brooklyn, Chinese Sab. sch. of Central Cong. ch., for work, care Rev. C. R. Hager, 142; do., Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; Buffalo, Mrs. Sarah C. Whittemore, for Colburn School, care Rev. R. A. Hume, 75; Castile, Sanitarium Miss. Circle, for work, care Miss Frances K. Bement, 35; Jamestown, 1st Cong. ch., for native helper, Albania, 90; New York, Chas. A. Hull, toward building missionary residence in the Philippines, 100; do., Rev. Isya Joseph, for work, care Rev. A. N. Andrus, 20; Osceola, Y. P. S. C. E., for pupils, care Rev. H. H. Riggs, 8; Syracuse, Good Will Cong. ch., Mrs. C. G. Hanchett, for pupil, care Dr. L. P. Peet, 20, 513 00
NEW JERSEY.—East Orange, 1st Cong. ch., for Bible-reader, care Rev. W. S. Dodd, 20; Montclair, Christian Union Sab. sch., for scholarship, care Dr. G. C. Raynolds, 30; Newton, D. F. Easton, for native helper, care Rev. H. E. Case, 60, 110 00
PENNSYLVANIA.—Ardmore, Mrs. Chas. H. Ludington, Jr., for work, care Rev. T. D. Christie, 10; Athens, from the Annie Tracy Riggs Memorial Hospital Fund, by Jessie W. Murray, treasurer, for the Annie Tracy Riggs Memorial Fund, 45; Chester Springs, A. Lewis Hill, for pupil, care Rev. W. P. Elwood, 15; Philadelphia, Theodore Bliss, for hospital, care Dr. H. H. Atkinson, 25, 95 00
OHIO.—Cincinnati, Walnut Hills, for pupil, care Miss Mary T. Noyes, 15; London, Mrs. Sarah H. Farrar, 2, Dr. Wm. T. Farrar, 2, both for Samokov Native Agency; Mallet Creek, Mr. and Mrs. M. E. Branch, for native preacher, care Rev. E. H. Smith, 35; Marietta, W. W. Mills, toward building mis-

sionary residence in the Philippines, 100; Oberlin, The Oberlin Shansi Memorial Assoc., for native helper, care Rev. P. L. Corbin, 62.50; Painesville, 1st Cong. Sab. sch., for work, care Rev. J. Henry House, 13, 229 50

MARYLAND.—Baltimore, Mrs. J. B. Moore Bristor, for orphans, care Miss A. C. Salmond, 162 00

DISTRICT OF COLUMBIA.—Washington, Mt. Pleasant Cong. Sab. sch., for pupil, care Miss Anna L. Millard, 30 00

KENTUCKY.—Lexington, Rev. Lawrence W. Mahn, for pupil, care Rev. G. H. Hubbard, 5 00

TENNESSEE.—Nashville, Children's Sab. sch. of Fisk University, for work, care Dr. C. T. Sibley, 1 00

INDIANA.—Michigan City, Ger. Immanuel Y. P. S. C. E., for work, care Rev. C. R. Hager, 6 00

ILLINOIS.—Chicago, Salem Cong. ch., for pupil, care Mrs. R. Winsor, 3.75; do., Grace Cong. Sab. sch., Werner class, for native helper, care Rev. H. G. Bissell, 18.75; Evanston, Friend, of which 15 for pupil, care Miss Esther B. Fowler, 30 for pupils, care Rev. H. G. Bissell, and 50 for work, care Rev. H. G. Bissell, 95; Oak Park, 1st Cong. ch., for Bible-reader, care Rev. Robert Chambers, 60; Odell, Cong. ch., for building and furnishing a church, care Miss Mary A. C. Ely, 45; Roscoe, Mrs. Mary A. Ritchie, for hospital work, care Dr. H. N. Kinnear, 5; Wheaton, College ch. of Christ, for medical student, care Dr. and Mrs. F. F. Tucker, 12.50; ——, A friend, for work in Japan, 2, 242 00

MICHIGAN.—Detroit, through Rev. Wm. Byron Forbush, for support of six beds for 1910 in hospital, care Rev. P. L. Corbin, 90; do., W. D. Van Schaack, for girls' school, care Miss A. S. Brown, 25; North Pine Lake, Cong. Sab. sch., for support of boy, care Rev. G. G. Brown, 7.50, 122 50

WISCONSIN.—Plymouth, Cong. Sab. sch., for work, care Rev. T. D. Christie, 6 00

MINNESOTA.—Aitkin, Gail M. Foster, for pupil, care Miss E. M. Atkins, 45; Elk River, Meadow Vale Miss. Soc., for pupil, care do., 10; Little Falls, Ethel Duryee, for do., 5; Minneapolis, B. W. Smith, 5, and Mrs. Fales, 5, toward debt of Samokov College and Theol. Inst., 10; New Ulm, Carrie I. Castle, for pupil, care Miss E. M. Atkins, 10; Ogilvie, Julia Wright, for pupil, care Miss E. M. Atkins, 5; St. Paul, St. Anthony Park Y. P. S. C. E., for school work, care Rev. Edward Fairbank, 15, 100 00

IOWA.—Clear Lake, 1st Cong. ch., Mrs. John R. Henderson, for work, care Rev. John X. Miller, 5; Newton, Ella A. Flagg, toward Miss Mary L. Flagg Memorial Chapel, Melur, 100, 105 00

NORTH DAKOTA.—Mandan, Children, by Miss Isabel Clark, for pupils, care Miss E. M. Atkins, 4 00

SOUTH DAKOTA.—De Smet, K. O. K. A., for pupil, care Rev. J. Henry House, 6.50; Tyndall, Ger. Cong. ch., for work, care Rev. C. R. Hager, 25; Wolf's Creek, Ger. Cong. ch., for do., 20, 51 50

COLORADO.—Boulder, Jun. Y. P. S. C. E. of 1st Cong. ch., for pupil, care Rev. R. A. Hume, 20 00

WASHINGTON.—Cheney, Cong. ch., for medical work, care Dr. F. F. Tucker, 21.63; Seattle, W. A. Hillis and family, of which 100 for work, care Miss D. P. Gehman and Miss Flora K. Heebner, and 200 for work, care Dr. and Mrs. H. N. Kinnear, 300; Sylvan, Friend, for evangelist, care Miss R. M. Bushnell, 70, 391 63

OREGON.—Forest Grove, Cong. Sab. sch., for pupil, care Rev. Chas. L. Storrs, Jr., 15; Oregon City, Henrice Sab. sch., for pupils, care Rev. Geo. P. Knapp, 9, 24 00

CALIFORNIA.—Bakersfield, Y. P. S. C. E., for pupil, care Rev. James Smith, 10; Claremont, Cong. Sab. sch., for Bible-woman, care Rev. H. G. Bissell, 18; Pacific Grove, Mayflower Cong. ch. and Cong. Sab. sch., for the Rev. J. H. Goodell Memorial Room in hospital, care Dr. H. H. Atkinson, 50; Redlands, 1st Cong. ch., for pupil, care Mrs. R. Winsor, 21; San Jacinto, Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 15, 114 00

CANADA.—Ontario, Delhi, Ida L. Foster, for Bible-woman, care Mrs. H. N. Barnum, 20; Toronto, J. C. Irwin, for work, care Rev. H. M. Irwin, 25, 45 00

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